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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 281.)

WE continue our abstract of the History of East-India Missions, which increase in interest as we proceed; and even the annual accounts of the new converts, and of the increase of the schools, are a repetition of gratifying intelligence, which will not soon fatigue us.

Our first extracts will shew, that early in their course, the East-Indian Missionaries looked to schools, and to the translation of the Bible into the native tongues, as the most efficient means they could employ.

"In the account for the year 1741, Mr. Schultze observes, that he has endeavoured to prepare some youths for the service of the Mission in quality of Catechists and Schoolmasters: that the mission is well provided with translations of the Bible and other books into the Malabaric and Gentoo languages, for the benefit of the new converts: that he has gained one point, which he almost despaired of, viz. the beginning of a Malabarian School for the children of the Heathen, under a Christian Schoolmaster, in order to come to a more intimate acquaintance with the inhabitants: that there are at present eight boys in all, sons of merchants and tradesmen in Cuddalore; and that he hence hopes to find, by the blessing of God, an happy entrance of Christian Religion among the natives: that the Mission Library has been increased by a donation of books from Professor Franck, at Halle: that as to their printing this year, they have published a new

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edition of a Dialogue betwixt a Christian and a Mahometan, with a History of the Passion, Resurrection, and Ascension of Jesus Christ, which, they hope, will be of great use, and have sent a copy to the Society. The printing of the Old Testament in Portuguese is likewise continued.'

"In the Report of the year 1742, it is stated, that 'some of the youths who had been wholly instructed in the school of the English Mission, were now able to perform the duty of schoolmasters and catechists; that three of them continued with him, and were assistants to him in one or the other of these respects; and that a fourth was gone upon the like service to the Mission at Tranquebar.'

The Missionary journal adds, "that the work of the Mission at home and in the country round Tranquebar went on with extraordinary success, so that these congregations had in the year 1739 been increased with 738 souls."—And another letter, dated December, 1741, states: "That to the Malabarian Congregation in the country 103 were added, so that the whole increase for that year was 236 souls: that their new augmentations, added to all former accounts, from the beginning of the Mission, make up a number of 5959 souls, whereof there remained alive 3766 at the end of the year 1740."

"The new buildings they had begun for the Malabarian Schools were almost finished at an expense of 8372 dollars; and the schools, Malabarian and Portuguese, contained 172 children. They had also just

printed a new correct edition of the Gospel in the Tamulic language, together with a Grammar, to which they hoped, ere long, to add a new and complete Dictionary."

"Mr. Sichtermann, the Dutch Director at Hougly, in Bengal, greatly wishing a Protestant Mission might be established at Calicatta, had promised to give any Missionaries all the liberty and encouragement in his power."

In the Report for the year 1743, the Rev. Mr. P. Fabricius acquaints the Society, that he had received the grant of 100*l.* from Professor Franck, and "that there were added to the Malabarian Congregation, in the last year, three baptized persons, and six communicants; and to the Portuguese Congregation, two baptized, and three communicants: that from among the Heathen they had gained three proselytes, a man and his wife, with their child, who were baptized the 2d of January; and were now instructing and preparing for baptism seven grown persons, most of them relations to these proselytes; and that with the Divine blessing, they were in hopes of being more successful than ever in their labours for the glory of God and the salvation of souls; but that the Mission had sustained a great loss by the death of Governor Hobart, who was one of its best friends.

The Society closes its extracts from the letter of Mr. Fabricius, with an account of Professor Franck's liberality and exertions so often extended in aid of these Missions, and with an explanation of its own intentions and motives. The piety and judicious zeal displayed in the following quotation will be highly gratifying to our readers.

"The Society considering the present state of their Missions, and that Mr. Schultze is returned to Copenhagen, and his place at Madras only provided for by a temporary supply from Mr. Fabricius; the Society considering these things, and how much the glory of God, and the salvation of souls are con-

cerned in a successful promoting of Christian Knowledge in this trading part of the world, upon receiving likewise a most friendly and Christian letter from Mr. Professor Franck, of Halle, in Saxony, full of goodwill toward their Missions at Madras and Cuddalore, enclosing 250*l.*, and proposing to pay the whole expense of sending two Missionaries thither, have desired him to look out two proper persons for this work, and have agreed to allow them a salary of 50*l.* a year each, notwithstanding they have no settled fund to support so extraordinary an expense, but depend for it, from year to year, on the voluntary benefactions of such charitable and well-disposed persons, as have in them the same spirit of zeal that moved the Society to begin and enlarge these their Missions; in hopes that the same wise and good providence of God which hath hitherto blessed them in all their undertakings to spread the pure Gospel of his Son, Christ Jesus, in all parts of the world, will raise up benefactors to contribute whatever money shall be wanted toward this: and the more so, considering that most of the discouragements and obstacles that attend the beginnings of Missions are in good measure overcome, inasmuch as many of the natives are now qualified for schoolmasters and catechists in the Indian language; nay, some at Tranquebar to be Missionaries themselves.

"The Tranquebar Missionaries state, that the Portuguese Church is augmented with 18 members; viz. 13 infants baptized, and five converted from the Church of Rome: and to the Malabarian town-church are added 127 souls; viz. 52 infants, 67 Gentiles baptized, with six Roman Catholic converts, and two Christians from other places. The Malabarian town-school is now opened, where 98 boys and 59 girls are taught and maintained. What they had long desired, the having little schools in the country, was now accomplished, there being two opened; viz. one at the town of

Tanshaur, and one in that of Tirapalarutey. In the first are ten Christian and some Gentile children; in the other, seven children instructed gratis. The country church is this year augmented with 148 souls; viz. 69 children baptized, 70 adults, and nine Roman Catholics. The ministers often meet those dispersed over the country, by which means they have frequent opportunities of bringing the Heathen over to the knowledge of Christ. The Missionaries in the town, and the native labourers in the country, had this year about 1100 communicants. Mr. Wezelius, the Dutch minister at Columbo, is very industrious in edifying the Singalean and Malabarian people upon the Island of Ceylon: some Malabarian Christians came to them from Columbo, and desired the Holy Bible, and some other spiritual books, with which they supplied them, upon assurances that the books they formerly had were handed about, and read by some good Christians, who meet together in order to edify one another.

"In the account for the year 1744, it appears from the Journal of Mr. Fabricius, that he had converted and baptized several Heathen by his conferences with them; and that besides preaching himself to the Heathens within the limits of the Company's district, he had four times this year sent a catechist and schoolmaster with good success into the country, to seek for some dispersed Christians, and to confer with the Heathen.

"The Malabarian Congregation at Madras had been increased this year 37; viz. 34 natives and three Roman Catholics; the congregation consisted of 59 persons, whereof 21 were communicants; that the number of children now entirely maintained in the Malabarian and Portuguese schools were 24.

"The Missionaries at Tranquebar state, They had gone as far as the 24th chapter of Proverbs in an im-

pression of the Portuguese Bible, and had sent as a present to the Society three copies of the Gospel according to St. Matthew, and three of a new Grammar in the Tamulic characters; and find it will be necessary to print the Bible in that language, they having great application made to them for it: and that their town church was the last year increased by an addition of 116 adult persons;—viz. to the Portuguese Congregation, 6; Malabarian Congregation, 105; ditto of Roman Catholics, 6;—over and above 97 children, 15 whereof belonged to Portuguese parents, and 82 to Malabarian, all members of their congregation; that to the country church were added 335 souls, viz.—of adult Heathen, 236; Roman Catholic converts, 6; Children baptized, 93. The total number admitted from the beginning of their Mission amounts to 6,800 persons, of which were then living 4,480. Pastor Aaron, and Diego, together with a catechist, employ five or six weeks at a time in instructing those that come for baptism, before they are baptized, in the principles of the Christian Religion. The two little schools at Transchaur and Tirapalaturey are in a good state and of particular service to the Mission, as places wherein to preach and perform other divine offices in the country. Two native ministers had travelled for two, three, four, nay sometimes for six, weeks together at different times, to instruct the dispersed Christians, and to administer the holy Sacrament among them; Pastor Aaron, in his travels towards the South, instructed and baptized seven Pagans near the Maraver tract under many troubles and abuses both from the Roman Catholics and the Heathens. Pastor Diego, in his travels to the same place afterwards, met with a heathen master, who gave him an extraordinary character of a Christian servant whom he had taken for his herdsman, and wished he had

more Christian servants. They conceived great hopes from the travels of these two ministers amongst the villages.

"The Roman Catholics still continue their inveterate hatred of them: and an application having been made to them by 100 persons in the country for two Arabic Testaments, they had complied with their requests, and at the same time made a present of several other books; and they had the satisfaction to hear from one of the Christian converts, that they had done a great deal of good, and they hope to hear the same of some Arabic Testaments, which Mr. Gueisler had found means to disperse by way of Mocrá; that in the Portuguese School were 22 boys and 17 girls, besides five boys and nine girls, who came out of the country; that the Malabarian School consists of 110 boys and 84 girls, who are all maintained by benefactions from Europe; that their church in the town being too small for their congregation, they had after many difficulties laid the foundation for a new one just without the town."

In this year we have again to record the zealous and important assistance afforded by the pious Professor Franck, who engaged two new Missionaries, Messrs. Klein and Breithaupt, and forwarded them at his own expense to Madras, remitting at the same time 300*l.* and in the following year 200*l.* more, towards the support of the Missions at Madras and Cuddalore.

In the account for the year 1745 it is stated, "that the Christians are so increased in the neighbouring villages, as to have, with the consent of the heathen magistrates, a Christian warden or head man appointed over them according to the custom of the country; and that Mr. Gueisler, on visiting the Malabarian Christians at Palacatti, found there a congregation of about 150, including some Portuguese.

"The Tranquebar Missionaries state, that they continued preaching

and instructing in the fields and private cottages, and that in their schools they now taught 220 children: that these Malabarian Congregations in the town church had been increased 69; viz. 63 Pagans, of whom 10 were children, and 6 Roman Catholic converts: that the Malabarian country congregation had an increase of 143; viz. 121 adults, and 21 children from the Heathen, with 21 Roman Catholic converts; and that this year they had christened 80 new-born children.

In the general account of the Society for 1747, the Society expresses its wishes, "that it may please a gracious Providence which has hitherto wonderfully prospered this, and all its undertakings, to raise up such a truly Christian spirit, as will undoubtedly supply all their wants;—such a spirit (they add) as shews itself in Mr. Professor Franck of Halle in Saxony, whose remittances towards carrying on this pious and glorious design, have been large and constant."

In the account of the Missions for the same year, the Missionaries at Madras inform the Society, "that the translation of the Church-of-England Catechism is finished, and will be used for the future."

From the Mission at Tranquebar, the death of Mr. Obuch and Pastor Aaron is thus announced, "The former died Aug. 23, 1745. He was a most faithful and affectionate brother to them, conscientious in the discharge of his duty, and persevering in it even so as not to regard his life. The latter died but a little before him on June the 14th, with so amiable a character for his holy conversation, good temper, and exemplary labour, that the Heathen who knew him could not but lament his death; for he was a native brought up in the school of Cuddalore, from whence he removed to Tranquebar, where he became a schoolmaster, then a catechist, and at last an itinerant pastor and teacher through all the Christian Congrega-

tions in that country ; in which office he was as diligent as possible for eleven years, and had within that time converted many hundred souls. Nay, his end seems to have been hastened by his journeyings and fatigues."

They return an account of 181 souls added this year to the Malabarian Church, "particularly recommending the schools as the most likely means to propagate Christianity ; adding, that the heathen natives are many of them so civil, and fond of having their children taught, as even to contribute towards building these schools. It is with pleasure (they subjoin) that they inform the Society, that the unchristian and inhuman practice of slave-selling has, by God's good Providence, ceased this year at Tranquebar ; and they find the Mahometans the most obstinate people of any they meet with in their conferences and preaching, so that they have not made one convert among them from the beginning of the Mission."

The Missionaries record in the year 1746, the destruction of their mission-house and storeroom at Madras, by the French, and their dispersion, notwithstanding the promises of the French Governor to the contrary ; upon which they retired to Pallacotta, a Dutch settlement, where the Governor gave them a very hospitable and kind reception.

Mr. Kiernander of Cuddalore also mentions the great kindness of the late governor of Fort St. David, Mr. Hind, who had discharged his trust to universal satisfaction, and whose death was looked upon as a public loss.

The missionaries at Tranquebar state, "that to their several congregations there had been added in the year preceding 204 souls, and that their success had been greater in the last year than for some years past ; for to the Malabarian town church there are added 116 souls. They continue printing the holy Scriptures in the Portuguese and Malabarian languages."

In the year 1749 the Society subjoins the following note to the letter of Mr. Fabricius : "N. B. Be it also added here, that the zeal and charity of Mr. Fabricius in his work of the Lord is such, that for some time he has abated nearly one-third of his own salary, and brought it to the public account ; living himself after the Malabarian manner upon the coarsest diet, and drinking nothing but water."

The Mission at Cuddalore states, "that their congregation amounted to 341 souls, having had within the year an increase of 167. They state again the great importance of the schools as the chief means for the introduction of Christianity among the Heathen." It is added, "that the council, chaplain, and people of Fort St. David's had shewed them extraordinary kindness : and the governor of it, Charles Floyer, Esq. has in all emergencies approved himself their friend ; nay, has assured the Society, by a letter dated July 23, 1748, that he will take their Protestant Mission there under his protection, and assist them all in his power."

The account of Missions published in the year 1750, gives a report from the Madras Mission, "that such a provision had been made through the good offices of Admiral Boscawen, that the British Mission at Madras will be particularly encouraged by the Governor and Council, who had agreed and resolved to put the Missionaries there into possession of the new-built country church near that town, together with the houses and gardens belonging to it. This church, they add, was built by the Roman Catholic Portuguese since Madras was taken by the French, in 1746, and is a fine building."

Thus at a time when the Anglo-Indian Government had enemies both within and without, and was contending for her very existence, so far from entertaining any apprehension of the consequences of introducing Christianity into India, her rulers extended their constant and particular protection to the Missionaries so em-

ployed ; and future extracts will shew their full persuasion, that in so doing, they were establishing the British interests there on a wider and more permanent foundation.

We have now to introduce our readers to the first appointment of Mr. Swartz, who afterwards proved so eminently serviceable to the Mission, and whose very name has been repeatedly found sufficient to silence alarms and satisfy scruples. The simple piety and humble dependence upon God, which suggested the following exertions, were a happy earnest of the fruits which followed.

The Society express a determination of "relying upon that gracious Providence which has wonderfully prospered them in their several designs and undertakings, and, considering further the good prospect that is now opening to all the Protestant Missions in the East Indies, have determined, in concurrence with the College at Copenhagen, and with Professor Franck at Halle, to assist and support them to the utmost. With this view, there have been sent over this year all necessary supplies in money and other things, by the extraordinary kindness and care of the College and the Professor : three new Missionaries, the Rev. Messrs. Frederic Swartz, David Polzenhagen, and George-Henry Hutteman, are gone to Tranquebar, that there may not be wanting fit persons upon the spot for the service of the several Missions ; not only in the case of mortality, but of their greater business and enlargement : not but that the society are well aware that they shall thus bring upon themselves an expense which their East-India fund will in no wise bear at present. However, frequent and happy experience has taught them the wisdom and duty of depending upon God's blessing, and the riches of their liberality who have this Christian and benevolent design at heart, with abilities to carry it on ; knowing also that such persons will

never be weary in well-doing ; and believing further that their zeal and charity will be excited and provoked to abound, by the good spirit that is now moving in the civil government of those places, to join hand in hand with them for the furtherance of the Gospel in its natural simplicity and purity, and as reformed from the abominations and corruptions of Popery."

An expectation is subjoined—"that the Hon. Directors of the East-India Company will be disposed of their own accord, and without any solicitations from the Society, to take these Missions under their more immediate protection and favour ; and to shew extraordinary marks of regard and encouragement to that zeal and fidelity which the Missionaries have manifested, not only for the Protestant Religion, but likewise for the interest and service of the Company during the late war."

The Journal of the year 1751 "states an increase of 41 persons proselytes from Paganism, and 35 converts from Popery at Madras. It mentions also, with a very sensible affliction, the death of the Rev. Mr. George Swynfen, the English Chaplain at Fort St. George, who died Nov. 17, 1760, after a long consumption. He had been their dear and intimate friend, was on all occasions disposed to do them good offices, and very often gave them both his company and assistance in their conferences with the Heathen."

In 1753, the Society announce, "that they had the honour of a most obliging letter from Thomas Saunders, Esq. Governor of Fort St. George, to assure them that he should always have the most proper regard for the welfare of this Mission, and contribute thereunto by any service within his power, and even to desire them to favour him at all times with their commands. Of which regard and readiness to serve them," they say, "he has since given the most convincing proofs, not only by what he has done in

the public administration of his government, and in personal civilities to their Missionaries, but likewise by the real Christian zeal he professes and manifests on every occasion to the good design of the mission itself."

During some years nothing of great importance occurred. The Missionaries continued their attention to their schools: they advanced their printed impressions in the Tamulian language, and made many converts both from Popery and Paganism.

The Society's Report for the year 1757 states, with respect to the Mission at Madras, "from different letters and journals sent by the Rev. Messrs. Fabricius and Breithaupt, that they had held conferences with the Heathen and Papists at sundry times, and in divers places, wherein, by God's blessing, they had met with such success, that many of the former had been brought so far to the acknowledgment of the truth as it is in the Gospel, as to declare publicly before their Bramins,—'this is the right and clear truth, which every one is able to understand; this we must hear, and will hear:'—and accordingly they did hear it again and again, until they were both convinced and satisfied, that there is no other way made known from Heaven unto sinful men whereby they may be saved, unless by their repentance toward the one true God, by faith in his only-begotten Son, our Lord Jesus Christ, and the embracing those means of grace which he has offered. Messrs. F. and B. express, however, 'their concern, that their friends are not equal to support such of their heathen proselytes, as for the sake of religion leave their native country, or are abandoned and persecuted by their own relations and neighbours. They gloried not in the number, but in the reality of their proselytes or converts, whether from Heathenism or Popery, wherein they find themselves obliged to use, both for conscience and prudence sake,

the utmost caution, lest their good should be evil spoken of, and for fear of admitting into their congregations any such impostors, unbelievers, or immoral persons, as might offer themselves, not from a sincere love of Christian truth and goodness, but from worldly motives, for filthy lucre, or out of personal resentment against their own parents and friends. However, they had, through the Divine blessing, in this year of trial and trouble, an increase of 46 souls to their congregation.'

"The Missionaries at Tranquebar state an increase of souls to the Tamulian Congregation in that town, of 107; 118 to that in the country; 26 to the Portuguese;—251 in all.

"Mr. Meissel and Mr. Dame had been added to their missionary list: Mr. Meissel who is skilled in the art of printing, and Mr. Dame who is qualifying himself to be a preacher of the Gospel in the Tamulian language, of whom there was extraordinary need; it having just then pleased God to open a new door for him among the Gentiles, even in places beyond the limits of the Danish Company's settlements.—Accordingly two of them had taken a journey to Negapatnam, at the request and under the protection of a German officer, who had served the king of Tanshour in his wars, and had a liberty from him to retain a clergyman for ministering to him in holy things; by which means it had been in their power not only to visit their own flock in the country, but to spread also at the same time the glad tidings of the Gospel wherever they came: and this they believe to have been attended with success; for, like as in the days of the Apostles and from the same bad motives, 'not many wise men after the flesh, not many rich, not many mighty or noble,' would receive truth from a love of it, yet not a few of the poor and good came to hear the Word with all readiness of mind, and were baptized, so that their congregations had within a year an increase of 285 souls.

"The Missionaries at Cuddalore had had many conferences with the Heathen; and though the Word of God did not take effect upon all, yet some were convinced, and became disposed for further instruction; and that these converts, scattered up and down the country, may not be drawn aside, either from the artifices of those who corrupt the Word of God, or the persecutions of their heathen neighbours, but continue well grounded and settled in their faith, frequent visits had been made to them. To the Mahomedans also who have fallen in their way, they have laid open the impostures of their false prophet, and have admonished them to renounce him as a deceiver, and they have put into the hands of such as were best disposed, the New Testament and Psalter in Arabic."

"The Society adds to this; These Missionaries, notwithstanding their attention to a variety of good offices abroad, are never wanting in zeal in what more immediately relates to the business of their mission, particularly within the Company's limits: for instance, they are diligent in training up children in the nurture and admonition of the Lord; in preparing adults for Christian Baptism; in preaching the Word in season and out of season to all that will hear; and in rightly and duly administering the sacrament of the Lord's supper. The Missionaries at Tranquebar, declare, that 'their ministry had been so exceedingly blessed among the Heathen, that very many had come over to them and been instructed in the doctrine of Christ; the numbers of whom, including little children, amounted to 192.'"

In 1760, the calamities sustained by the war are mentioned. The Mission at Cuddalore states the reception of 174 children into the schools. "They are all taught, in the English language, reading, writing, and arithmetic; and are all, whether of Heathen, Mahomedan, Roman Catholic, or Protestant parents, equal-

ly ceteched and instructed in the Christian Religion. One of the Bengalees, who is a Brahman, has in this year read through the Bishop of Mann's Instruction for the Indians, the whole English Bible, and the Whole Duty of Man. Hence it is to be hoped, that when they come to years of maturity, and to be at their own liberty, they will declare for the truth which is now instilled into them."

The account for the year 1760, annexed to the Sermon, 1761, informs us, that the number of members received into the Madras Mission, from the first erection of it, amounts to 1470 souls. At Tranquebar there was an increase in the last year of 232 converts, and 170 children are supported in the schools; 1312 children have already been educated in them, and 11,506 souls have been instructed and received into the church.

"The Society express their obligation to Messrs. Butler and Cape, chaplains of that settlement, for 'their very friendly reception of Mr. Kiernander, for their procuring large subscriptions towards carrying on the good work he is engaged in, and for the Christian offer they make of assisting him in the peculiar offices of a minister of the Gospel.' And the Rev. Mr. Henry Butler, in a letter of the 12th of January, 1761, bears testimony to the good behaviour of the Society's Missionaries, and recommends it to them 'to send a person of industry and unblemished morals to assist him in the school, not doubting but that whatever stipend they shall allow him will be considerably augmented at Calcutta.'

"The Report for the year 1762, states, from Madras, that several conferences had taken place with the Heathen, 'in regard to their idolatry. One of them said, that God must be worshipped by images until he should represent himself to their eyes. Upon which Mr. Breithaupt led him by the hand,

and made him stedfastly look on the body of the sun, till he confessed his eyes could not support the light of it; and then he bade him consider how his eyes could be able to sustain the glory, if the great Creator should discover himself to him.—The number added to their congregation from the 1st of May, 1759, to the 31st of December, 1760, are in all 85.”

“Mr. Hutteman, missionary at Cuddalore, mentions ‘the indecent images called Lingum, which they carry about them as charms, and worship with daily sacrifices in their pagoda; where above an hundred families of Brahmins are maintained, and the vilest obscenities and most filthy lusts are continually practised.’”

Our readers will be struck by the remarkable coincidence between the foregoing account, furnished more than fifty years ago, and that given by Dr. Buchanan in the last year. Mr. Butler challenged the correctness of Dr. B.’s statement, and denied the enormous indecencies in the Hindoo worship. If Dr. B.’s reply wanted any support, it would meet with it in the testimony of this unconscious Missionary of the Bartlett’s-buildings’ Society, and in a hundred other similar Reports continued down from the very birth of those gentlemen to the present moment.

(To be continued.)

To the Editor of the Christian Observer.

It appears to me, that the scruples of your correspondent PAROCHUS, on “the administration of the sacrament to the sick,” are in a great measure unfounded; and arise from his viewing both the sacrament itself, and the persons to whom it is to be administered, in an erroneous light.

It is said, that the Lord’s Supper is an ordinance intended for the edification of saints, *not* for the conversion of sinners. This seems

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to be a gratuitous assertion. It is not for *us* to designate the ordinances of God, without positive authority for so doing. The sacrament may be considered in a variety of lights—as a memento of our Redeemer’s love—as a dedication of ourselves to his service—as a “communion of saints”—as a *test* that we belong to the Christian society with which we communicate—as a thanksgiving (which the word *eucharist* signifies)—finally, as a *mean of grace*. Take it in the last point of view—and why may we not recommend a sick man, or any one who is *desirous* of complying with all the terms of salvation, and particularly of receiving the sacrament, even if not from the purest possible motive, to communicate, as well as to use the other means of grace, prayer, reading the Scriptures, &c.? If he is unfit to communicate, I should conclude that he was equally unfit to pray; for we read, that “the prayer of the wicked is an abomination unto the Lord.” It is known, that in some instances, the administration of the Lord’s Supper has even *converted* individuals; which shews, that it is blessed with other effects than mere *edification*. It is not, however, on this point that I insist. I object to the classing the whole human race under the titles *converted* and *unconverted*; as being impossible, from our very imperfect acquaintance with the heart, and from those various *degrees* of spiritual light which we find among men. There can be no doubt that God perceives, and consequently that there exists, a marked distinction between those who are in a state of salvation and those who are not; but it is next to impossible for *us* always to make this distinction. Ministers, who will take the pains to examine, will find every shade and variety of religious knowledge, as well as religious experience, among their parishioners, from the total absence up to the highest measures of both. Now the sacrament appears to me to be calcu-

lated, and in fact *intended*, to increase this knowledge, and to improve this experience. Our Church declares in her Communion Service, that it is by all "who are religiously and devoutly *disposed*," that the Lord's Supper is to be received, without extending the line any farther, or making it more distinct. As to myself, I can affirm, that no sick person ever solicited me to administer the sacrament to *him*, whom, upon examination, I did not find more or less "religiously and devoutly disposed;" and from such I could not think myself justified in withholding it.

As to "an open and notorious evil liver, one that has done any wrong to his neighbour, by word or deed, so that the congregation is thereby offended," the case is clear. Not only *may* the minister forbid such to communicate—he is *bound* to do so: and there cannot, I think, be a doubt, but that this clause in the Rubric would defend him from a lawsuit, without a *formal* expression of offence from the congregation.

As to those whom Parochus describes persons in whom "there may be no positive profligacy, nor any insulated act upon which a formal accusation may rest; but in whom there may be, notwithstanding, a tone of character and a course of conduct, at enmity with pure religion"—it appears to me, that the minister has done his duty in explaining the nature of the ordinance, and in cautioning them against the danger of eating and drinking unworthily. This he may do by reading to them, in the church, the excellent form prescribed by our Liturgy, as well as by admonishing them publickly and privately. If he assume the right of determining who shall communicate and who shall not, he may run the risk, and perhaps incur the guilt, of debarring some "for whom Christ died," from the privilege of commemorating that death; and he may thereby be found to violate the command given to the too officious servants of the House-

holder, who wished to separate the tares from the wheat: "but he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest."

R. S.

To the Editor of the Christian Observer.

I FEAR it is too common to be satisfied with a less intimate acquaintance with the Word of God than becomes creatures to whom so inestimable a treasure is given. The Bible is at hand, and is often, perhaps is regularly, read. Its different parts are recognised as old acquaintance on each re-perusal, and they are not passed over without care and attention. In this way a foundation is laid, with the Divine blessing, of sound religious knowledge, and of solid piety. Still, however, there is often but little of readiness in producing from memory the very expressions of Scripture. There is a wide departure from the spirit of the directions given to the Israelites:—"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."* And yet on an ability to do this promptly and correctly, often depends our right and ready application of this our Divine rule, both in directing our own course through life, and in giving useful advice to those about us. Have not we all felt the prodigious advantage of an apposite passage of

* Deut. vi. 6—9.

Scripture, striking the mind on occasions when temptation has pressed upon us, or when we have doubted as to the course we ought to pursue? Nor is the advantage less, when we can support our advice to others by the very words of Holy Writ. But the benefits resulting from this knowledge of Scripture, are by no means confined to such occasions. they extend to the general frame of the soul, and to its growth in grace; and, in this point of view, are far more important than in any other. What a rich treasury for a supply of holy thoughts, and for the cultivation of holy affections, with the Divine aid, does that man possess whose mind is well stored with the Word of God! To him "*nunquam minus solus quam cum solus*" will be emphatically applicable. No lonely walk will be dull to him. Even sleepless hours on his bed will seldom pass unpleasantly, but will be marked by a heavenly calm, if not also by filial joy. How often, when thus employed, will he find time slide swiftly away, and be surprised to find the morning break on him much sooner than he expected! But these gratifications, though so pure and substantial, are of small value compared with the gradual transformation of soul, which, through the Divine blessing, will accompany them. Perhaps nothing human promotes more powerfully a renewal in the Divine image, especially in persons of active pursuits, than a habit of gently dwelling, in hours of solitude and retirement, on such portions of the Divine Word as best suit existing circumstances and the existing temper of the mind.

This exercise

*Luxurientia compescet, nimis aspera sano
Levabit cultu, virtute carentia tollet.*

All that is within will be purified, harmonized, cheered, and elevated; and it is apparent how much a frequent recurrence of such an inward frame must tend to form a new creature.

I may have an undue partiality for this mode of employing the thoughts in religion; but I must say, I greatly prefer it to suffering them to roam at will, and pour themselves forth in extemporaneous effusions. When so let loose, they are apt to be more under the guidance of human passions, and are more likely to run into superstition or enthusiasm. At all events, it can scarcely be hoped that the pictures they present to the soul will be so innoxious, so pure, so dignified, and so edifying, as those which are found in the inspired records of the communications of God to men.

In order to enjoy the full benefit of this species of religious contemplation, our knowledge of Scripture must be extensive and accurate. It will not answer the purpose to be master of a few passages; or to be acquainted with many, but only in a loose and imperfect way. The power of selection should be as extensive as the occasions which call for it, and the dispositions of the soul, are various; and when a passage is selected, we ought to be able to make use of it without mistake or difficulty.

Now, how will this knowledge of Scripture be best attained? Beyond all doubt, by learning much by heart during the period of youth. I have heard a gentleman, very eminent for ability and for biblical knowledge, say, that he remembers no part of his Bible so well as verses which he got by heart when a boy, as proofs of the different positions in the Church Catechism. It is in youth that the memory is most attentive; and the stores it then lays up are the least subject to loss or decay from the lapse of time. Like certain flowers gathered at a proper season for preservation, they retain even to a late period much of their original freshness; while passages learnt in after-life, are apt to fade, and escape altogether out of the mind, if not frequently reinstated by repetition. Besides, by begin-

ning early, there is ample time for laying in a large store of the more important parts of Scripture; and what is learnt will take deeper root, not only in the memory, but in the affections, and become more, if I may so say, a part of ourselves. The impressions thus received will, with God's blessing,

"Grow with our growth, and strengthen with our strength,"

and contribute essentially to the formation, in due time, of the perfect man in Christ.

The best mode, I should think, of acquiring this knowledge, is for children to learn a certain portion of verses every day, and to say them to one of their parents. The number should not be such as to make this business burdensome. When the passage is repeated, it should not only be explained (if necessary,) but pains should be taken to lead the young person to enter into its spirit, and to be properly affected by it. Without this, little is attained. It will soon be neglected and nearly forgotten, when the superintending care of the parent no longer keeps it in the memory by fresh repetitions. Such repetitions are very important parts of the system. They should take place at considerable intervals, say every six or nine months, with the younger children, who are still, at other times, making daily additions to their stock of Scripture-passages; and every year, or year and a half, with the elder ones, who are no longer making such additions systematically, though a passage which happens to strike them will now and then be added to those they had learnt before. Every repetition should be attended by affectionate and familiar conversations, calculated to lead to such feelings and dispositions as the passages respectively ought to excite. If this is done with tenderness, and with due attention to the age, acquirements, and natural temperament of the children, and

with a care to avoid whatever may make the employment irksome or harassing, a parent will seldom find any of his children attend him on such occasions with reluctance, but will generally see in their countenances and manner, evident marks of interest and satisfaction.

It is possible, that the young and the diffident may sometimes fancy that they shall find some difficulty in fixing on passages for their children to learn; and this may be an obstacle in the way of adopting the course I have ventured to recommend. Let them make the attempt, and they will succeed sufficiently well. However, as they may think otherwise, I will put in a note* a collection of passages

* Matt. iii. 7—12; iv. 4, 7, 10, 11; v. 2—12, 21—24, 38—48; vi. 1—5, 7—29; ix. 11—13, 37, 38; x. 26—33, 37—42; xi. 20—26, 28—30; xii. 34—37, 43—50; xiii. 4—12, 18—23; xiv. 22—33; xv. 21—28; xvi. 24—28; xvii. 1—8; xviii. 1—6, 10—14, 21—35; xix. 13—15; 23—30; xx. 25—28; xxi. 28—31; xxii. 2—14, 34—40; xxiii. 8—12, 37—39; xxiv. 42—51; xxv.; xxvi. 36—46; xxviii. 16—20.

Mark, ii. 21, 22; vi. 45—52; vii. 20—23; viii. 33—38; ix. 43—50; xi. 24—26; xii. 41—44.

Luke, i. 32, 33, 68—80; ii. 10—14, 29—35; iii. 10—14; iv. 16—"mouth" in 22; vii. 36—50; ix. 28—36; x. 21—24, 38, from "and"—42; xii. 16—21, 32—34, 47, 48; xiii. 24—29; xv. 11—32; xvi. 10—13, 15, 19—31; xvii. 1, 2, 17, 18; xviii. 9—14; xix. 41—44; xx. 46, 47; xxi. 34—36; xxii. 31, 32, 56—62; xxiii. 27, 28, 34, 39—43, 46—48.

John, i. 1—14, 47; iii. 1—3, 5, 6, 14—21; iv. 10, 13, 14, 23, 24; v. 19—29, 44; ix. 39—41; x. 11—18; xi. 28—36; xii. 42, 43; xiii. 12—17, 34, 35; xiv. 1—3, 27; xv; xix. 26—27; xxi. 15—17.

Acts, i. 11, from "ye;" ii. 41—47; iv. 19, 20; vii. 54—60; ix. 3—6; x. 1, 2, 34, 35; xi. 22, from "and"—24; xiv. 15—17; xvi. 25—34; xvii. 22 from "ye"—31; xx. 17—38; xxvi. 24—29; xxviii. 26—27.

Rom. i. 16; ii. 28, 29; vi. 1—14; xi. 33—36; xii.; xv. 1—6, 13; xvi. 25—27.

1 Cor. i. 17—31; ii. 2—5, 12—14; iii. 18—20; x. 12, 13, 31—33; xi. 1; xiii. 1—7.

from the New Testament, which I have known to be used in a young family with good effect. Great nicety is not requisite in a selection of this kind.

Two cautions, however, may be necessary on this point.

Avoid passages which have a very direct bearing on abstruse, and much controverted points. Children ought not to be puzzled in religion. In this sense, as in others, spiritual milk, and not strong meat, is their proper food. The great aim should be to make, by Divine aid, their heavenly Father, and their Sanctifier, but above all, their Saviour and his Gospel, the objects of their reverence and of their affections; and this end will be greatly counteracted by fatiguing and bewildering their understanding. When difficulties occur to themselves, or are so far connected with the subject before them that they cannot be entirely passed over, it appears to me best to avoid entering minutely into them, but to shew that from the infinite distance between God and man, difficulties, and insuperable difficulties, must necessarily be expected,

2 Cor. iv. 16—18; v. 4, 5; xii. 7—10.

Gal. v. 19—26; vi. 1—5, 7—9, 14—16.

Eph. i. 15—23; ii. 1—10; iii. 14—21; iv. 1—6, 17—32; v. 1—12; vi. 10—"spirit" in 18.

Phil. i. 9—11; ii. 1—18; iii. 7—16; iv. 4—9, 11—13.

Colos. i. 9—23; iii. 1—17.

1 Thess. ii. 1—12; iii. 7—13; iv. 1—"sanctification" in 3 with girls, and to 8 with boys.

1 Tim. vi. 6—16.

2 Tim. i. 7—12; ii. 11—13; iii. 14—17; iv. 6—8.

Tit. ii. 3—5, 11—15; iii. 1—8.

Heb. i; ii; iv. 12—16; xii. 1—14; xiii. 20, 21.

Jam. i. 2—8, 13, 14, 26, 27; iii. 17; iv. 1—4, 6—8, 13—16; v. 10, 11, 16.

1 Pet. i; ii. 1—3, 18—25; iii. 1—4, 7—16; v. 5—11.

2 Pet. i. 5—8.

Jude, 20—21, 24, 25.

Rev. i. 4—8; ii. 2—"churches" in 11; iii. 1—11, 14—22; v. 9, from "for"—14; vi. 12—17; vii. 9—17; xi. 15—18; xv. 1—4; xix. 5—16; xx. 11—15; xxi. 3—8, 27; xxii. 12—17.

when God vouchsafes to his creatures any communications respecting his own nature, and his own government: nor is it less important to avoid controverted, than to avoid abstruse points:—indeed, those which are abstruse, are generally controverted. Controversy is the bane of vital religion in adults, unless they are very advanced and eminent Christians, and even then it is not without its dangers. But in the case of children, with such weak intellects, such shallow knowledge, such lively and ill regulated imaginations and feelings, and, above all, with religious principles and habits so extremely frail and imperfect, it *must*, humanly speaking, be fatal to all that is good. Do not select passages which are addresses to God. However edifying these may be to persons more advanced in the Christian course, as expressing in the language of Inspiration their devout breathings of soul, they are unfit and unsafe for children. It cannot be supposed, that the language which suited the religious affections of David will suit those of a child, who is just beginning that spiritual course, in which David had made so extraordinary a progress, as to be "a man after God's own heart." And, if David's language is unfit, it must be unsafe, for a child. Nothing is more important in religion than modesty, simplicity, and godly sincerity; and it is evident, that addresses to the Deity, or expressions of inward feelings, which go at all beyond what the actual state of our souls would naturally prompt, are not compatible with those estimable qualities. Nay, I confess, that even in adults, and much more in children, I am better pleased when the outward manifestations of devotion evidently fall somewhat short of the internal impressions. By proceeding in an opposite course, many, I believe, have been led to direct hypocrisy, and many men have become self-deceivers. Where their appears to be, if not a sort of contest

who shall use the most fervent expressions, at least an endeavour, while engaged in religious exercises or conversation, to work up the feelings to a high pitch, and to express them in words to the full as warm and glowing, who does not see that we are in danger of endeavouring to appear to others, and in most eminent danger of appearing to ourselves, more spiritual and devout than we really are? Look at the concise modesty of the address of the justified Publican, and at the beautiful simplicity of the Lord's Prayer, and compare them with (if I may be allowed the phrase) the overflowing, if not the high-flown, style too often met with in human devotional compositions, and still more in extemporaneous prayers.—Now, Mr. Editor, the habit of which I have ventured to express my disapprobation, does not harmonize with the simple and undefiled religion inculcated in your pages, and as I am sure you would view with a degree of horror its appearance among your own children, if (as I hope) you have any, and will be anxious to keep it out of the families of your numerous readers, I trust you will be induced for this reason, to admit these remarks to a place in your valuable miscellany. B. T.

FAMILY SERMONS. No. LXVI.

2 Cor. v. 17.—*If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.*

It was brought as a charge against certain of the Apostles, that "they turned the world upside down." A similar charge has been frequently advanced against the "preachers of righteousness" in later times; and it must be confessed, that there is, in both cases, some colour for the accusation. The object, which the ministers of Christ are bound to pursue, is of no ordinary magnitude: it is

not merely to correct a few irregularities of conduct or of disposition; to enforce certain decencies of behaviour, or to improve the general order of society: neither is it to introduce a superficial knowledge of the Supreme Being, or to recommend a few observances connected with the religion of Jesus: all this might be attempted even by the Judaizing teachers, of whom the Apostle recorded, with weeping, that they were the enemies of the cross of Christ. If we look to the conduct of St. Paul, and deduce, from his example and declarations, what was the pursuit of those who "were allowed of God to be put in trust with the Gospel," it is in effect to change the whole character of the moral world: it is to leave nothing there in its original state: it is to overthrow that usurped dominion which has held in subjection the hearts and consciences of men, and to establish upon its ruins the kingdom of God: it is to destroy and to renovate; to take away the heart of stone, and to give a heart of flesh: it is, in one word, to produce a vital revolution in the mind. We cannot describe the change more forcibly than in the words of St. Paul: "If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new."

I. The expression itself, by which the Apostle would represent the Christian state is well deserving of regard. He does not say, if any man be called by the name of Christ, he is a new creature; but, if "any man be in Christ:" and the passage implies, that every one who is truly a Christian, is united to Christ. Such is the intimation of our Lord himself: "I am the vine: ye are the branches. Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." And again, in his prayer to the Father, "I in them and they in me, that they may be made perfect in one."

This representation of the true

disciple, even if we had no other description of his mind and attainments, might convince us, that he is a person of no common character, and of no ordinary privileges. The language is figurative; but the *general* meaning of the figure it is not difficult to discover. Who does not perceive the effect of the vine upon the branches? Who does not see, that the principle of life and the power of vegetation in the branch is derived from the parent stem? And who then can doubt, that the peculiar life of the Christian is the result of his union with Christ?

"If any man have not the Spirit of Christ, he is none of *his*: and if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." In these and similar passages it is plainly implied, that the Spirit of Christ dwells in his true disciple. This union with Christ is essential to the Christian state. Thus the Apostle tells the Corinthians, "God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." And St. John, in his first general Epistle, observes, "These things declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

Without entering into any discussion at present about the nature and effects of this sacred intercourse and communion with the Father and the Son, we cannot but observe, that it bespeaks a most important change in the mind and character of the man. He was before without Christ and without God in the world: his fellowship now is with the Father and the Son. Is it possible, that expressions like these can be so lowered and degraded, as to mean nothing more than some partial reformation of the conduct; some improvement of the habit; some amendment of a bad disposition? St. Paul considers the matter under a very different view. "If any man be in Christ, he

is a new creature." And the Apostle is not contented with that statement; he enlarges the idea, to prove that even this expression, bold and comprehensive as it is, did not satisfy him as containing a full delineation of the case: "He is a new creature: *old things are passed away*." It might be supposed that the idea was now complete: here is a *new* state introduced; here is an *old* one done away: but the ardent mind of St. Paul is not contented even with this amplification: he therefore adds, "Old things are passed away; all things are become new." Neither is this all: observe the emphasis which he lays upon it: "*Behold! all things are become new!*" *Behold!* for it deserves attention: consider how great and radical is the change! how worthy of admiration! See how glorious is that grace which we are commanded to offer unto all men, through the Saviour of mankind! Behold, in the image of the man who is thus renewed, the mighty operation of transforming power!

II. But let us descend into particulars.

It is obvious from the text, that there is a renewal of the whole man. He has new *views*, new *principles*, new *conduct*, and new *enjoyments*.

1. He has new *views*. The natural condition of man is frequently represented in Scripture as a condition of darkness, and the change which is produced by the influence of the Spirit of God is described as a translation from darkness to light. Thus we read; "Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness." The Ephesians are required to "walk, not as other Gentiles walk, having the understanding *darkened*, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." "Ye were sometimes darkness," saith the Apostle, "but now are ye light in the Lord." And in similar terms Peter reminds the strangers of the

dispersion, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." The man who is thus brought out of darkness into light, sees every thing in its true colours, and according to its proper appearance. He has new views of God: he sees him in the display of his perfections, and he is humbled before him: he observes the wisdom of his works; he contemplates the holiness of his nature; and the effect is, that he sinks as into the dust. He has *new* views also of the Lord Jesus Christ. While enveloped in a night of ignorance, he perceived nothing in the Son of God, which could attract his attention: he now beholds him in all the grace of his condescension, and the greatness of his love: he looks upon him as the Saviour of sinners; as the chiefest among ten thousand, and altogether lovely. There is no prospect upon which he dwells with such heart-felt gratitude, as upon the cross of Christ. He has new views of *sin*. He once thought, that transgression was light and venial; but he now beholds it in its real character, in the defilement of its touch, and in the vengeance which it excites. He has new views of *himself*. While the light that was in him was darkness, he thought much perhaps of the dignity of his nature, and the excellence of his intellectual parts. He now looks upon himself as majestic indeed, but majestic in ruins; the sad relick of ancient magnificence. He sees that the heart which he believed to be upright, is deceitful and wicked; that his own strength is perfect weakness; and that his will is altogether depraved.—He has new views of the *present world*. There was a time when he could discover no treachery in its appearance, and when he relied upon its promise. Its allurements were attractive, its invitations almost irresistible: joy seemed to sparkle in its eye, and pleasure danced in its train: he loved

the world, and the things of the world. But the visions of darkness have passed away: the light of truth has dissipated the ideal scene; and he now perceives that misery is the sure companion of those who set their affection on things below, and that the end of these things is death. He has new views of the *eternal world*. He perceives, by contrast, the vanity of earthly things; how light and fugitive is their existence when compared with that state which never can end. By faith he beholds, in the fulness of his glory, Him that is invisible; he sees the temple of his abode, and surveys the host of those that fall down before him.

2. Our next observation is, that he is furnished with new *principles*. The change is internal: it reaches the very thoughts and intents of the heart. To this effect is the injunction of St. Paul to the Ephesians, where he requires them to be renewed in the spirit of their minds; *i. e.* to be renewed in all their motives and affections. St. Peter rises still higher in description; for he speaks of the new man, as partaking of the Divine nature. This expression is doubtless to be understood in that qualified sense in which a creature can be at all assimilated to his Creator; yet if we affix any meaning to the words, they must of necessity indicate an entire change in the constitution of the mind. Look at man in his natural state and what do we behold? A being determined to follow the inclination of his own will, and the bias of his own affections; of a will which has been perverted; of affections which are debased. But if we observe him under his new character, as transformed into the Divine image and partaking of the Divine nature, how great is the contrast! That will, which would listen to no authority in opposition to its own inclinations, is now brought into subjection to the will of God. Those affections which were fixed upon the earth, have ascended to heaven. The love of the world has been succeeded

by the love of God; and the love of God is associated with the love of man. These are the great principles which distinguish the children of light from the children of darkness: "God is love; and he that dwelleth in love dwelleth in God, and God in him." He is daily renewed by the continued operations of Divine grace: all things belonging to the flesh die in him, and all things belonging to the Spirit live and grow in him.

3. The effects of these principles are to be seen in the *conduct*.—Although the power of religion, according to the statement already made, does not consist merely or chiefly in the reformation of external behaviour, yet it cannot be doubted, that a life of holiness must be the result of it. We read in the text, that "if any man be in Christ he is a new creature;" and we find in another place, that "we are created anew in Christ Jesus unto good works." In the Epistle to the Ephesians, the Apostle speaks to the same purport, when he admonishes those who had learned Christ, and had been taught of him as the truth is in Jesus, "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;" "and that ye put on the new man, which after God is created in righteousness and true holiness." And St. John states expressly, that they who continue in the practice of sin, are destitute of union with Christ: "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin." That a principle of holiness should exist within us, which is not to be observed in our walk and conversation, is, according to the Scriptures, absolutely impossible: it is against the positive declarations of the inspired writers, and contrary to all experience. Take the case of St. Christ. *Observ. No. 150.*

Paul, a man high in character and eminent for his moral qualities; yet was he, in his state of unbelief, a blasphemer, and a persecutor, and injurious. It is true, that he did these things ignorantly; but can it be believed, that he would have acted with the same exceeding violence of disposition and outrage of manner, after he became a new creature in Christ Jesus? The fruit of the Spirit is in all goodness, and righteousness, and truth: it is a spirit of long-suffering, gentleness, meekness, and temperance: and the life of the great Apostle evinced in this as in other respects, that old things were done away and that all things were become new. It is thus that the "hidden man of the heart," according to the expression of St. Peter, is perceived by others: the *principle* is seen only by him that searcheth the heart, but its existence ought to be visible by its *effects* to all.

4. It follows from these observations, that the man who is in Christ Jesus has new *enjoyments*.—It is not meant to be asserted, that he can derive no gratification from those objects of rational pleasure which delighted him before: such as the improvement of the intellect, the acquisition of knowledge, the exercise of the social affections: but *this* may be affirmed, that he is now endowed with capacities which qualify him also for *higher* enjoyments. He can taste the innocent gratifications of this life in all their refinement; but he has other sources of happiness, which are peculiar to the child of God. These are various and extensive as the blessings which he receives. He rejoices in the daily mercies of his heavenly Father, in the fulness of his promises, and the communications of his grace. Others may bend in the house of the Lord, and lift up their hands to the Mercy Seat; but he enters into those sacred courts with warm emotions of gratitude and praise: "This is the day that the Lord hath made; we will rejoice and be glad in it." Al-

though he knows himself to be a stranger and a pilgrim on the earth, yet, with the persuasion that heaven is his home, he abounds in hope, through the power of the Holy Ghost. The peace, which is imparted to him, is a peace which passeth understanding; a stranger intermeddleth not with his joy. Whoever is destitute of the faith of the Gospel, is destitute also of its consolations: but if *any* man be in Christ Jesus, however low his condition, and however painful his lot, that man can rejoice in the Lord. We have a striking proof of it in the Christians who were dispersed through the provinces of Asia. St. Peter addresses them, in the time of persecution, as men who, on account of their faith in Jesus Christ, could, even under these circumstances, rejoice with joy unspeakable and full of glory.

Such also was the feeling of St. Paul; for thus he writes to the Philippians: "Yea, and if I be offered upon the sacrifice and service of your faith," i. e. even if my blood should be poured out as a libation upon your offering, "I joy and rejoice with you all."

III. There is yet another idea in the text, which should not be omitted. In calling the believer a new creature, the Apostle shews what is the *source* of this newness of life—how it is produced. The words, if literally translated, would run thus: "If any man be in Christ, there is a new creation." The allusion is to the creation of the world: and the passage means, that in this renewal of the mind, there is as complete an act of Almighty creative power, as in forming the universe. This is the leading idea; and I will not pursue it beyond its plain and obvious import.—If we ask, then, by what means is our *understanding* to be enlightened? the answer of the Apostle would be: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of

the glory of God in the face of Jesus Christ." As in the beginning of time, when darkness covered the deep, God said, "Let there be light, and there was light," thus it is when he visits the benighted mind; the same Almighty power, which bids the darkness retire, bids also the day to dawn, and the day-star to arise in our hearts.

If we ask, by what authority is the *will* to be subdued? the reply is the same: "It is God that worketh in us both to will and to do of his own good pleasure."—If it be demanded, wherewithal shall we cleanse our *ways* and purify our *hearts*? the prayer of the Psalmist will be a guide to us: "Create in me a clean heart, O Lord, and renew a right spirit within me."—"Old things are passed away," saith the Apostle; "all things are become new." What is the renovating principle? It is the same power which created the world: it is the same God who is represented by John as seated upon his throne, and who declares, in reference to new heavens and a new earth, "Behold, I make *all* things new."

Let us then propose to ourselves the question, Have we reason to believe, that we are ourselves united to Christ?

The point should be examined by the Word of God. Let us be careful to what test we appeal, and how we apply that test. We have spoken, for example, of the enjoyments of the Christian: but if we place our reliance *only* upon certain frames and feelings, as marking the condition of the mind, we are in great danger of self-deception. Do we live in the spirit of devotion? Are we under the influence of Christian principles; and is the evidence to be found in our Christian conduct—in our words, and thoughts, and actions? Do we love God, and are we anxious to please him? Is the life that we live a life of faith and hope through the death and merits of his Son?

It well becomes us diligently to

try and examine ourselves ; and to be especially careful that we do not mistake a *slumbering* conscience for a good conscience. To acquiesce in an idle persuasion that we are the children of God, while we are pursuing our own ways, and thinking our own thoughts, what is it but to *cherish* delusion, and to substitute darkness for light? It is not for want of *evidence* that men deceive themselves on this point: in the revelation of truth the children of God are manifest, and the children of the devil ; the characters are drawn as with a sun-beam : but it is, because men *reject* evidence, and will not come unto the light.—How often do we pray, that we may ever hereafter please God in *newness of life*, and how little do we think of it! How often do we entreat the

Father of Mercies to create and make in us new and contrite hearts, and how little do we look for the fulfilment of our prayer ! Yet thus alone is it, that we are enabled to walk in the path that leadeth unto life—the highway to happiness and heaven. Let no man deceive himself : if we would live in glory hereafter, the life which we *now* live must be by faith in the Son of God. May we all be truly sensible of the *nature* of our profession, of its sacred duties, and of its high reward ; and may the influence of Almighty Power, which alone can quicken and renew us, “make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ our Lord!”

MISCELLANEOUS.

To the Editor of the Christian Observer.

THERE are certain faults of a minor kind, which, by their frequent recurrence, poison the mind more deeply than some others of a more alarming nature, and therefore well deserve our attention. On one of these, *the habit of making excuses*, I shall take the liberty of offering a few remarks. This practice is the refuge of weakness or of sin. So prone is man to error and to transgression, and so much is it incumbent upon him ingenuously to confess his faults or his mistakes, that when the making of excuses becomes a habit, it cannot be characterised in lighter terms. A false excuse is evidently a sin ; a flimsy excuse is as plainly folly ; and to suppose that others will be satisfied with it, or that it will raise us in their estimation, is a sure mark of a weak, unthinking mind. Some unchristian

practices require long habit to render us familiar with them ; but this which we are considering commences so early, and is so congenial to our nature, that it takes the appearance not so much of an acquirement as of an instinct, bearing some analogy to those which are given to animals for the purposes of self-defence. The learned and the ignorant, infancy and age, seem alike acquainted with this universal art, and almost equally perfect in its application.

We are angry : it is indignation at vice. We are niggardly : it is in order that we may assist more deserving objects. We are extravagant : our station requires expense, our health indulgence.

Dr. Franklin is said to have had a servant who was never in the wrong. At length the Doctor's patience was exhausted, and he said, “ My good friend, you and I must part. I never knew a man who was good

at an excuse, good for any thing else." The remark was a just one : for this is not a fault which only influences our conduct occasionally and incidentally : it is so wound in and dove-tailed with all we think, and do, and say, that the whole is infected.

The most prominent device of this fault, when it has not the stain of intentional deceit, and also its most dangerous feature, is, that it disguises our vices in the attire of virtues.* It is the camera obscura of the mind, smoothing asperities, softening colours, and (by a sort of magical effect) producing, when we view ourselves, a general complacency and satisfaction ill suited to our fallen state. Like those mirrors to which vanity has recourse, it shews us not as we are, but as we would willingly believe ourselves to be. It persuades us to cherish faults, by whispering peace : it leads us astray, and blinds us to our danger : it communicates a disease, and takes away the remedy.

This habit, as it respects what we ought to do, is *disobedience* : as it respects what we have done, it is *pride and impenitence*.

Disobedience of this kind contracts much aggravation from the delay and reflection which accompany it ; and God, we find, has manifested towards it his signal displeasure when it has appeared even in his most faithful servants. Thus his wrath was kindled at Moses, when he asserted his unfitness to appear before Pharaoh, and desired to excuse himself from the mission for the deliverance of the Israelites. Jonah, for a similar offence, was "cast into the deep, in the midst of the seas ; the waters compassed him about even to the soul !" And our Saviour declared, "That none of those men who were bidden should taste of his supper," they having "begun, with one con-

sent, to make excuses." How different is the feeling manifested by our Lord and Saviour : "My meat is to do the will of my heavenly Father !" —What a beautiful contrast is afforded in the humble dependence and lively faith of Abraham, who, "when he was called into a strange country, obeyed, not knowing whither he went ;" and who, "when he was tried, offered up his only son Isaac, of whom it was said, that in Isaac should his seed be called ; accounting that God was able to raise him up even from the dead !" A ready obedience, in the most difficult and dangerous circumstances, is a distinguishing mark of the children of God. How do the hosts of heaven perform the Divine will ? Their obedience is not languid, cold, and formal ; it is not an obedience from which they shrink, and endeavour to take refuge under excuses ; it is prompt, universal, cheerful, perfect. God will not be satisfied with reluctant service and unwilling compliance. "Whatsoever ye do, do it heartily," with all "gladness and singleness of heart." In what light, then, must we regard those who, through shifts and evasions, frequently decline altogether to obey his will ?

The connection between reluctant service and excuses is obvious. What we take a pleasure in, we employ no excuses to avoid. When a man is hungry, he seeks no arguments for abstinence ; or when he is fatigued, for exertion : so no one, eager to obtain the favour of his heavenly Father, would delay to obey his will, and to seize every opportunity of promoting a renewal in his image.—To instance the cases in which this fault finds a place, would be to name all the vices to which human nature is subject : I will mention, however, one or two which happen to occur to me, as deserving particular attention.

We are apt to flatter ourselves, when we withhold our charity, that

* Mrs H. More's allegory of Parley the Porter, exemplifies this with singular spirit and correctness.

we do so in order to bestow it upon a more worthy object. But is this the case? Do we not afterwards consult our own vanity, in the selection of the case; or, failing to meet with an object to our mind, devote to an indulgence in unnecessary gratifications no small part of the fund which ought to have been employed in the solace of misery, or the promotion of knowledge and virtue? Did the Samaritan pass by the sick traveller, that he might seek greater distress; or excuse himself, like the Levite, by a profession of intending to bestow his alms rather upon a brother than a stranger?

Another instance, in which excuses are far too readily admitted, regards our social intercourse.—Here, I think, the failure is both frequent and important. We either persuade ourselves that we have no talents which can promote the interests of religion; or we take shelter, under the plea of youth and modesty, in cases in which that plea is not fairly admissible.

The disciples of Christ were poor fishermen; and, although not gifted with enticing words of man's wisdom, they were appointed to teach all nations, and to spread the knowledge of the Gospel. A single word in due season, even from a very young person, if it has the genuine stamp of modesty and piety, will restrain levity, introduce right feeling, and give a new colour to the conversation, in which those who might be afraid of originating the topic will not be ashamed to join. If the plea of humility is urged, try it by the test of our conduct on other occasions. Is there the same hesitation in expressing our opinion on politics? Do we equally avoid discussing literary subjects? No: for these subjects are closely connected with the wisdom of *this* world. To this mankind pay adoration; and are we sure that we are not votaries at its shrine, and that we do not seek to share its honours?

It remains to say something on excuses for our *past* conduct.

Do we hope that we can alter its real character by our delusive colouring? And on its real character must depend the estimate formed of it, not only by God, with whom disguise and pretence can be of no avail, but even by our fellow-creatures. All the barriers which sophistry can erect against merited censure will prove useless, and only serve to shew that there was a weak point which needed defence. Experience proves that those fare best in the opinion of the world, who are ready to acknowledge their faults; but to pretenders of all descriptions, it shews little mercy, and will scarcely allow even justice.

But though we shall certainly fail in our attempts to carry away the good opinion of the world; in deceiving ourselves, if that be any consolation, we shall have great and lamentable success. Self-delusion is an easy task; and while others see through our arts, we shall present the humiliating spectacle of persons who have too little strength of mind to acknowledge our faults, or too little penetration to detect our own subterfuges, or to discover that others are alive to them. If habitual self-excusers could so far remove the veil from their minds, as to be aware of the sort of impression they make on others, they would, even without the aid of higher principles, discontinue the practice. But should their self-love fail to produce a change, let them turn their eyes inwards from the little world in which they live, and whose good opinion they preposterously court, to their own bosoms, and appreciate the effects of self-delusion there. Do they hope to conquer their sins, if they refuse to see them; or to attain to virtue, when they are in the habit of clothing their faults in its attire?

The *know thyself*, is a precept as well of the Bible as of philosophy; and if the imperfect moral-

ity of Greece and Rome called for an extensive and enlightened knowledge of ourselves, how much more must the pure religion of Christ, which requires us to give an account of our incipient wishes, our hidden motives, and most secret thoughts? "Of all knowledge, the wise and good seek most to know themselves, in order that they may divest themselves of the partialities and the pride which blind their sight and pervert their judgment; and of that sickly sensibility under reproof, which proceeds from an over-valuation of the good opinion of the world, and from too great a dread of its censure."

We discourage advice and reproof by the dissatisfaction or coldness with which we receive it; but the voice of humility would rather reply, "I wish that these were all my offences. I could tell worse things of my own heart than those of which the world knows." We can all say this; and surely, then, we do not act the part of piety and candour, when we receive in silent displeasure, or repel with anxious warmth, any suggestion to our disadvantage, as if we were incapable of committing some minor fault, or as if it were unfriendly to tell us of it.

To correct this disposition, let us recollect that God is acquainted with all our sins: let us imagine an innumerable company of angels witnesses not only to the offences themselves, but to the subterfuges and concealment by which we seek to hide them from the face of the world. Above all, let us cultivate self examination and seek humility. If we attend earnestly to the first of these, we shall soon, by Divine assistance, obtain more of the last; and then we may learn "not to think of ourselves more highly than we ought to think," and not to wish the circle in which we live to do so. We shall become more and more anxious to *be* right than to *appear* right; and begin to say from our hearts, "It is a light thing for me to

be judged of man's judgment: my judgment is of the Lord."

David communed with his own heart, and found it deceitful above all things, and desperately wicked. He knew that a small excuse serves to delay repentance, or render it insincere; and therefore *he* poured out his acknowledgments often, by no false or scanty measure: *He* had no reserve in his confessions. Whether before God or man, they were frequent, full, spontaneous, sincere. Let us then seek to follow the example of the Psalmist; and when we adopt his words, let us pray and strive to attain his spirit.—With respect to the correction of this fault in other persons, as far as it appears openly, I think this more easy than in ourselves, for we both see it more clearly and deal with it more honestly. I am in general a great advocate for plain dealing; and in this case, we have additional motives for practising it, because the very nature of the fault implies an attention to the opinion of friends: it is prompted by an undue desire to attain their good opinion; but when it is found that they are alive to the weakness of our excuses, and that this habit rather lessens their esteem, the temptation to it is removed, and the vanity or pride, which had a share in prompting it, will by degrees take up arms on the other side. These reasons are, I think, all in favour of not withholding our friendly admonitions on such occasions as will justify us in producing them, when our acquaintance offend in this way; and I have often remarked, that such admonitions operate more speedily and permanently in the correction of the fault in question than of any other.

This subject, sir, is as extensive as it is important; and I am aware how very slight and imperfect these remarks are; but knowing your disposition not to be a severe critic of the productions of your correspondents, I venture to offer them for

your inspection, and only wish that they had been more worthy of it.

H. E. W.

cupy much space, and would very much gratify, as well as greatly assist,

Your much obliged
And constant reader,

SENEX.

To the Editor of the Christian Observer.

THE object I have, in at present addressing you, is, in all humility, and with all deference to your superior judgment, to prefer a request.

You profess to have particularly in view the benefit "of clergymen, or young men about to become clergymen;" and not only them, but of "men and women" in general. Now, sir, the two former may be supposed, and indeed ought, to be well acquainted with the Latin tongue, and other dead languages; but very few comparatively of the latter, even in this age so favourable for education, have had the advantage of classical instruction: so that a numerous body of your readers are deprived of some of their pleasure and profit, by not being able to translate the Latin and Greek sentences which frequently occur in your pages: and the consequence is, that they do not peruse such papers as contain them, or stop when they meet with them, and skip over the remainder to proceed to the next subject. The writer of these lines is approaching threescore; and though the Latin he gained in his youth is of some use to him as to the regulation of his language in speaking and writing, yet the avocations of a very active life have not allowed him to improve and retain what he once knew: so that he is, for the most part, not competent to render into English the numerous quotations he meets with in your valuable miscellany, which he considers, in many cases, as a serious loss.

My request therefore is, sir, for the benefit of myself and other unlettered persons, "that translations of *all* quotations from the dead or foreign living languages may in future be added in the margin of the column or page, as a note, in a small type." This would not oc-

To the Editor of the Christian Observer.

AMONG the many wise regulations which have been adopted by the Legislature, for the conservation of pure and undefiled religion in these kingdoms, that which guarantees the integrity of the sacred Scriptures in the vernacular language, by confining the privilege of printing them, in the Authorized Version, to the King's Printer and to the two Universities, is not the least important. Without this salutary restriction, there would be no security against the corruptions and mutilations of those theorists, who, being "wise above what is written," and more intent on supporting a favourite hypothesis, than in disseminating the "truth as it is in Jesus," seize every opportunity to wrest the Scriptures from their plain and simple meaning, and to make them speak a language at once inconsistent with the great and essential truths of the Gospel, and destructive of the hopes and supports of the humble and devout Christian.

The restriction, however, does not, nor is it right that it should, extend to new versions of the Scriptures, or to the Authorized Version accompanied with a commentary. Whatever ill consequences may have resulted from this liberty, they are abundantly compensated by the good which the labours of many learned and pious expositors have effected.

But editions of the Sacred Volume, without note or comment, are not unfrequently, in defiance of the prohibitions of the Legislature, printed and published by unprivileged persons. Whether any advantage has been yet taken of this practice, for the purpose of propagating the

conceits or dogmas of a party, I have not ascertained. But that a wide door is thus open to the most dangerous abuses, is sufficiently evident; and that a speedy check should be put to such a daring violation of an enactment of vital importance to the best interests of the country, must be obvious from the acknowledged necessity of the law itself.

Some of these spurious editions are marked by certain peculiarities, which are worthy of notice, as they indicate an indifference, at least, to established usage and authority, and in some cases to the dictates of truth: qualities which afford no sure pledge of a faithful adherence to the received text, if interest or party feeling should interfere. In one of these editions, printed by Richard Edwards, Bristol, 1802, I observe that the words supplied by the translators, which in all the authorized editions are very properly distinguished by the Italic character, are printed in the common type, without any distinction; an innovation for which no excuse can be offered, unless it be that of extreme ignorance or parsimony.

Another edition which I have lately seen is remarkable for a gross deception at the very threshold; not, I fear, unprecedented, but which is not on that account less reprehensible; for though we are expressly told that it contains Notes, the words "with notes" forming a prominent part of the title-page, yet there is not a vestige of a note to be found in the whole volume. What the object of this species of fraud is, they who practise it can best tell; but surely if ever falsehood appears under an aspect of peculiar hatefulness and disgust, it must be when it is employed to usher into the world the sacred word of Divine truth.

It may not be considered irrelevant to mention here, that, when this edition was put into my hands at my bookseller's, a gross typographical error happened to meet my eye; which induced me to go through the whole chapter in which

it occurred; and, to my great astonishment, I found in that chapter alone (Levit. xvi.) no fewer than five similar mistakes. I afterwards ran over several other chapters, and was repaid for my trouble by a copious gleaning of blunders of various kinds. This immediately suggested to me the propriety of addressing a word of admonition and caution to the press from whence the edition issued; not doubting but that it would be received with attention, and that in their future impressions greater vigilance would be exercised. But on turning to the title-page for the necessary information, I had the mortification to discover that the book was not printed by either of the Universities, or by the King's Printer (to whom alone I could with any prospect of utility address myself,) but by "*C. Corrall, Charing Cross.*"

Among the errors which I noticed in this edition are these: Mark viii. 35, "loose," for lose. Luke ii. 2, "governor of *Syrian*," for *Syria*. Luke vi. 8, "new," for knew. 2 Cor. iii. 3, "written not with ink, but with the *spirits* of the living God," (for *spirit*.) Coloss. i. 7, "*your* faithful minister," for *you* a faithful, &c. Eph. iv. 4, "*This* is one body," for *There* is one body. Deut. xxxii. 12, "*on* strange God," for *no* strange God. Lev. xvi. 5, "children Israel," for children of Israel. Ps. xxxv. 11, "raise up," for rise up. "Ps. lxxxix. 19, "speakest," for spakest. Gen. xxviii. 2, "Pardan-aram," for Padan-aram, &c. &c. The punctuation, moreover, as far as my examination went, was very incorrect.

I am aware, however, that the Bibles which issue from the authorized sources are not exempt from similar blemishes: but the public has the satisfaction to know, that no designed departure can be there admitted (*and it is there alone that we can possess this confidence*;) while a hope may reasonably be entertained, that, by the stereotype process lately adopted, all the accidental errors of

the press, which may have hitherto escaped detection, will gradually disappear. To promote this desirable end, it is my design, as I have leisure, to examine their several stereotype editions, and to communicate to the respective parties whatever remarks I may find necessary.

In the hope that an effectual remedy to the evil complained of will be speedily applied, by those to whom it belongs to watch over the spiritual concerns of the kingdom, I remain, your's,

VERAX.

To the Editor of the Christian Observer.

As the object of the Christian Observer is to *do good*, I will make no apology for addressing him on a subject which needs neither interest to recommend nor eloquence to enforce it. Among the numerous charities of the religious world, so eminent and so honourable to a Christian land, there is one which *still* seems to be imperiously required. A number of persons exist among the poor who are capable of reading from education, and eager to read from inclination; whose *eye-sight* is become *dim with age* or infirmity. I know several of that description. To them the Bibles and Testaments, as well as Prayer-books and Tracts, in the common print, are given in vain! Some of them are unable to read them, even could they *afford spectacles*; for *such* it would be an act of Christian charity to provide Bibles and Testaments, Prayer-books, with suitable Tracts, (perhaps prayers in a large print with Scripture extracts,) in a *black large* letter, which they might easily distinguish; and this is the more required, as many a tedious hour must they often pass unnoticed and despised by the world. This plan would be also of importance to the sick, whose rooms are generally darkened, and whose eyes become dim in the course of a long, lingering distemper, though their

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intellect is clear, and they hunger and thirst for the bread of life just on the threshold of eternity.

AN ELDERLY GENTLEWOMAN.

To the Editor of the Christian Observer.

WILL you allow an old British Seaman to occupy a small space in your valuable and truly useful miscellany, or at least to engage a few minutes of your attention?

I no more expect, sir, to see the wavy honours of a naval flag flying over my head: but I am fully aware that the Christian banner is always displayed, and that, under its benign, though powerful, direction, there is neither superannuation nor half-pay; that neither wounds nor infirmities can plead a moment's dereliction of duty; and that the Christian Warrior must remain in active service, as long as the voyage of his life may endure.

At the present moment, the benevolence and munificence of the British public have been elicited by the pure flame of vital religion, the blessed influence of which is rapidly expanding as far as the range of man can penetrate; and my brother sailors now pursue their voyages charged with the rich freight of the Word of Life, and may boast, with honest and warm exultation, that they are the means of spreading the truth from pole to pole. May the reflection sink deep into their minds, and produce such happy effects on their conduct as to make them the missionaries of example as well as the messengers of glad tidings to all the world!

In truth, Mr. Editor, the extended operations of the Society for promoting Christian Knowledge, and the energetic co-operators of modern days, must afford an animated glow of satisfaction to the thinking mind, and make the pious Christian exult in witnessing a period, second in religious consequence to none, since

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our blessed Master first sent his disciples to preach to all nations.

We see how much has been done in this good cause; and in this labour of love, as well as in all other labours, one step gained points out the next which it is requisite to attain in our approximation towards the heights of Christian perfection.

The rich and the great, who have so nobly contributed to expand the powers of the human mind, and to make known the Word of God to all mankind, have only now to seal the bond of their good deeds by the stamp of *example*. The original of more than one of our beneficent societies of instruction and expansion of Christian knowledge have, as far as my information extends, originated in your pages. Let me then, through their extensive medium, propose *Societies of Example*—societies of the rich and powerful—to show the poor and needy, that their faith in the holy Books which their bounty distributes is pure and unfeigned.

I was very much pleased with the admirable advice on the subject of example, given in your *Observer* for September, 1813; and, although that advice is addressed peculiarly to those who are in holy orders, surely it is most applicable to all who are set as beacons for the many to observe, and may well be received by all who, by means of their patronage and subscription, are, although laymen, so usefully employed in instructing the ignorant and rescuing those that are in error from the power of darkness. Why should not each alike resolve,

To live in act; and be, in thought,
A comment on the truths he taught?

The same Number of your work (p. 571) offers a fair subject to propose, as the basis of one of these exemplary societies: I mean, the profanation of the Lord's day by journey's of mere pleasure, or such as are undertaken without absolute necessity or purposes of charity. The

two cases mentioned, of a prince and a judge, are most powerful; and I should think that an *Anti-Sabbath-breaking Society* would be a most useful undertaking; and, should their attention be once called seriously to the subject, I should hope that the prince would be the patron and president, and the judge a worthy member.

May I be allowed to call to the recollection of those who give a Bible or Prayer-book to a poor man, that one of the most striking commands contained in it is, beyond a doubt, the *Fourth Commandment*; and it is one which, in its nature, most powerfully attracts the attention of those to whom its effects are doubly blessed, as uniting relief from labour with the means and leisure of worshipping God in the great congregation, and having their duties explained to them.

Now, sir, would any of the noble patrons of the Bible Society ever make a journey on a Sunday without evident necessity, if they once reflected, how many persons they deprive of the only time they would otherwise have had to read that Sacred Volume which they have so bountifully bestowed? I will not encumber your pages by stating the probable number of hostlers, drivers, waiters, &c. &c. they thus keep from church, but just offer one supposed contrast.

Let us imagine a nobleman, in the course of his journey, shewing such an obedience to the Divine laws, and such respect for religious institutions, as to stop during the Sunday, and attend Divine worship at the nearest church. Let him calculate how many persons this conduct would enable to attend to the duties of the day. This he can calculate; but I can assure him, that the tone of such an example would be beyond his calculation or belief, and as superior to the effects of the most benevolent earthly charity, as the blessings of a boundless eternity are to the transient enjoyments of time.

But, sir, it suits better with my habits and acquirements to offer a suggestion, than to expatiate on the means of execution. This I submit to yourself, and your able correspondents.

I remain, sir, &c.

C. C. C.

To the Editor of the Christian Observer.

I ENCLOSE you a paper, which, though it is not dated, must, I think, from its situation in my journal of occurrences, have been written in the close of the year 1801. It is word for word, as nearly as recollection at the time enabled me to write it down, the substance of a conversation which passed between me and a poor man, all whose connections were Catholics, but who constantly attended my church himself. I will not, however, anticipate his character, which will appear from the recital.

Extract from passing Occurrences.

"There is a poor man who constantly frequents my church. On no public occasion, unless prevented by illness, have I missed him out of it. His name is Barny, and he is generally esteemed a sort of idiot: yet simple as he evidently is, his knowledge in spiritual things is enough to shame many a wiser head. He gets his subsistence by going among the parishioners, who make an annual subscription for him to procure him clothes.* Having just come to make his usual application to me on this subject, and Amanda having remarked to me, that she had observed Barny apparently much affected by parts of my discourses, which she conceived he could not understand, I resolved to seize the opportunity of inquiring from himself, whether he received any benefit from coming to church. The following is the conversation that passed between us:—

* We have no poor rates in Ireland.

"I believe you love to go to church, Barny?"—"I do."

"Why do you love going to church?"—"I hear the word, I hear good words there."

"What do you hear?"—"I hear that the blood of Jesus washes away my sins, *all my sins*."

"Do you love Jesus Christ, Barny?"—"I do, sir."

"How do you know that you love him?"—"He is *precious* to me."

"Do you ever recollect, Barny, when he was *not precious* to you?"—"I do."

"Do you ever pray to God, Barny?"—"I do, sir, in secret, coming along."

"Do you think God hears you?"—"I do."

"Why do you think so?"—"He puts it into the people's hearts to help me—the summer when I had scarce a morsel to eat."

"You think, then, it was God who brought you through the *dear summer*?"—"It was."

"Barny! are you afraid to die?"—"If my soul was safe, I would wish to die—the night."*

"Why, Barny! would you wish to die, and go into the grave?"—"I would—I would wish to be with my Lord."

"Barny, do you recollect, when I was a child you used to speak bad words: do you say any bad words now?"—"No, no!" (With emphasis.)

"Are you sorry for having talked these bad words?"—"I am—*very* sorry."

"Barny! Does any person talk with you about religion?"—"No person."

"How have you then learned to give me these answers?"—"I learn by the blood of Jesus Christ, that he will wash away my sins—And the Lord God wash away all my sins that I have committed."

The reader will be inclined to think, that Barny, whose action and

* The night—i. e. this night: I should think it wrong to amend Barny's language.

manner, and a little stoppage in his speech, added double weight to every thing he said, is not the fool he is generally supposed to be. But I will venture to affirm, that Barny could not give satisfaction upon any other subject. Barny can give no account about his own age, and, though living in the country all his life, knows not, I believe, the parts of a plough, nor can he perform any part of farming work. But Barny *knows* that he is a *sinner*, and that he has a *Saviour*, who is able to save such sinners as he. Barny loves the Book which reveals such a Saviour to him, and to wait in those courts where he hears *good words* about him whom he has found to be *precious* to his soul. Barny has not a mere *cant* about religion; for the change in Barny's *conduct* shews a change in his *heart*, and that he is really the character he professes himself to be. One remarkable trait in that character we ought not to overlook. It is this; that he looks through the creatures to God, and esteems it as an answer to prayer, "that the people help him;" and in particular, that being perfectly helpless himself, he was brought through these last severe times. Many other reflections naturally present themselves from this little history; but they are obvious, and I omit them.

Here, infidelity! is a *lesson* for you, if any thing can give *you* instruction. I defy you to produce such an instance of the benefit arising from your teaching. Here is a person reclaimed from sin, and evidently taught of God, when his own reasoning powers were weak, and through the medium of those very *means of grace* which you affect to despise.

The above, sir, were my reflections on the history of poor Barny, in the year 1801; and they are still the same. I have now only to add, that he is gone to his reward. He continued the same faithful attendance in the courts of the Lord's

house that he had been accustomed to give, and I had other conversations with him similar to the above; but missing him for some Sundays in his favourite place of resort, whence he derived so much pleasure and profit, I found upon inquiry that he was no more. His friends, if he had any I can call so, had neither religion nor kindness enough to inform me of his illness, or I should have hastened to have smoothed his pillow in his sickness, and exhilarated his sinking spirits, by talking of that Lord whom he loved so well. His portion is in heaven, and his memory will be perpetuated in your pages. I am, Sir,

Your obedient servant,

IRISH.

To the Editor of the Christian Observer.

If it have been often said, that "All is not gold that glitters," it may frequently be affirmed, with equal truth, that "All is not *dross* which appears such." The Roman Breviary is generally regarded, by Protestants, as a compound of superstition and idolatry; and so, in truth, it is: yet it contains a few pieces of a different quality. Among these is one which is generally ascribed to *Claudianus Mamercus*, who flourished about the end of the fourth century, and which *Sidonius Apollinaris* (who wrote about A. D. 470 or 480) commends highly for its "elegance, loftiness, and sweetness; exceeding any of the ancient lyrics as much in the eminence of its composure as in historical truth." (See Sidon, lib. iv. ep. 3.) If this hymn be already thrown into English verse, I am ignorant of the circumstance. If it be not, perhaps you will insert it in an early Number of your valuable publication, that some of your readers, who have a turn for poetical composition, may favour us with a translation. For my own part, although I retain all my love for poetry, I have scarcely ever tried my faculty at

rhyiming since I was four-and-twenty :
I feel, therefore, that it would be a
kind of sacrilege to touch this ele-
gant piece with *my* rude hand, but
consign it to you ; and am, &c.

ACADEMICUS.

BREVIAR. ROM. DOMINICA 5. QUADRA-
GESIMÆ, SIVE IN PASSIONE DOMINI
AD MATUTINUM.

PANGE lingua gloriosi
Prælium certaminis,
Et super crucis trophæum
Die triumphum nobilem,
Qualiter Redemptor orbis
Immolatis vicerit.

De Parentis Protoplasti
Fraude Factor condolens,
Quando pœini noxialis
Morsu in mortem corrui,
Ipse lignum tunc notavit,
Damna ligni ut solveret.

Huc opus nostræ salutis
Ordo depoposcerat,
Multiformis Proditoris
Ars ut artem falleret,
Et medelam ferret inde,
Hostis unde læserat.

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus orbis Conditor :
Ac de ventre Virginali
Caro factus prodiit.

Vagit infans inter arcta
Conditus presepiæ :
Membra pannis involuta
Virgo mater alligat ;

Et manus pedesque et crura
Stricta cingit fascia.

Gloria et honor Deo
Usquequaque altissimo,
Una Patri, Filioque,
Inclito Paraclito.
Cui Laus est et Potestas
Per æterna sæcula. Amen.

For the Christian Observer.

PSALM XV.

Who, blest with God's eternal smile,
Shall rest on Sion's holy hill ;
Or, lost to earthly cares awhile,
In holy tents perform his will ?

E'en he whose heart and life are free
From blind corruption's sinful stain ;
Whose words and actions well agree ;
Whose promise ne'er is pledg'd in vain !

That man whose generous soul disdains
The crooked paths of dark deceit :
O'er whom bright truth, triumphant, reigns ;
Whose breast is honour's chosen seat.

Slander, before his open face,
Abash'd and cowering, far retires ;
Whilst love, and every heavenly grace,
Inspire him with their purest fires.

No sinful gains increase his store :
The oath he sware is sacred still ;
Nor interest, nor ambition's power,
Can tempt him to forsake thy will.

The man who thus thy law performs,
O mighty God ! shall never fall ;
Secure, amidst surrounding storms :
His firm support—the Lord of all !

REVIEW OF NEW PUBLICATIONS.

*Memoirs of the two last Years of the
Reign of Charles I.* By Sir THO-
MAS HERBERT, Groom of the
Chambers to his Majesty. Nicol.
1813.

THE poet, having surveyed all the
splendour of Italian scenery, its cloud-
less skies, its perpetual spring, the
"theatric pride" of its woods, and
the exquisite tints of its flowers,—
the combined display of all that is

illustrious in art with all that is
sublime in antiquity,—sees, at once,
a cloud darken the whole of his pros-
pect, as the inhabitants of this bril-
liant scene pass before him ; and,
sadly, and expressively, exclaims,

"Man is the only growth which dwindles
here !"

And, in truth, the vices or follies of
our species are evils for which no
external advantages can compensate.

Considering man even as the mere creature of time, and as soon to lay down his mouldering frame in the dust, yet, while he lives, he fills so important a sphere, and the interests and destinies of so large a part of creation are influenced by his individual character, that the heart sickens at the contemplation of his vices. But when we extend his being to eternity; when we contemplate him, and all whom he controls or influences, as the possible inheritors of heaven or hell; then his character assumes a still more terrific interest, and we cease to wonder at the exclamation, "Rivers of waters run down mine eyes, because men keep not thy word."—But in the same degree in which the vices of mankind, and especially those of the great, sadden the mind, do their virtues charm and refresh it. It is delightful to pause, amidst the scenes of tumult and horror through which the hand of the historian conducts us, and recreate ourselves in the contemplation of some character rising above the level of his age, "faithful found among the faithless;" a "preacher of righteousness" amidst the general dissolution of morals, or a pillar of integrity at a moment when the fabric of rational honesty is shaken to its foundation. The desire of searching out such characters, and of recruiting the mind by the examination of them, has produced some of the noblest works of biography; the lives, for instance, of an Agricola or a Hooker. The same desire also, in part perhaps, prompted that more elaborate production (which is at once the honour and the consolation of this age), a "Church History;"* which, passing by those individuals whose vices are blazoned in former histories of the church, gives us the records of those who lived and died the tried and triumphant servants of a crucified Master. Such indeed is the anxiety of the mind to discover such points of repose; to create, as it were,

* Milner.

such cases in the desert; that it is not unusual to imagine or fabricate, in certain characters, virtues they did not possess; to dress up an idol; to invest him with imaginary splendour, and then to do him homage; not more for his honour, perhaps, than for our own gratification.—Now, we confess, that our sovereign Charles I., especially as contemplated in the last years of his life, and when purified by the fires of affliction, is one of those characters to whom, in surveying the vices of the great, our eye has often turned for consolation. There is no age in which such consolation is more necessary than in his; for none, perhaps, exhibits a more violent contrast of principle and practice; of that species of inconsistency which is most apt to shock the moral eye. At the same time, such was the angry and divided spirit of those times, that it is difficult to form any just estimate of any of the public actors in them. No sooner, for instance, had we discovered some verdict in favour of Charles, than up rose some Puritan writer to reverse it. Such, for example, is the tendency of the evidence collected in the important, and lately republished, work of Harris; who, though a lover of truth, and endeavouring to preserve in himself all the neutrality and *sang froid* of Bayle, on whose plan he composes, has nothing of the real scepticism and indifference of Bayle by which to maintain his neutrality; and is, in fact, the most dangerous, because the unavowed, enemy of Charles. Such also are the Memoirs of Col. Hutchinson, where our suspicion of the spirit of misrepresentation and puritanical prejudice is disarmed by the sex, the gentleness, and the piety of the Memorialist. We will own that, after reading these two works, we were preparing, like the emperor of old, to strip our idol of the golden cloak with which we had been accustomed to invest him, and to put

over him, at least, a mantle of wool-
len. We were preparing, and a
mournful preparation it was, to hud-
dle Charles into the grave of ordina-
ry men; to deprive ourselves of an
illustrious example of the "uses of
adversity;" to take one from the
small catalogue of those who re-
deemed, in some degree, the repu-
tation of that disastrous period. Un-
der these circumstances, it was with
no small delight we hailed the publi-
cation of the little work before us:
of its pretensions to influence pub-
lic opinion upon this point we shall
now proceed to give some account.

The author of it, Sir Thomas Her-
bert, was groom of the chamber to
the sovereign, of the two last years
of whose life he here gives a brief,
simple, and most interesting narra-
tive. Connected with the noble
house of Pembroke, he was sent by
the earl of that name to travel in for-
eign countries, where he remained
four years, and, on his return, pub-
lished an account of his travels.

"Soon after his return," (says the editor
of this little volume, in a short extract from
the Life of Sir Thomas Herbert, in the
Athenæ Oxoniensis;) "he had the misfor-
tune to lose his patron, who died suddenly;
upon this distressing event, he again went
abroad. At his second return, he found his
country poisoned by a mental blight, which
ended in civil war, bloodshed, and misery.

"In this unhappy state of his country,
even the virtuous house of Herbert were in
some degree infected; for Philip, Earl of
Pembroke, undertook an embassy from the
Parliament in 1646, to King Charles, then
at Newcastle; and our author attended him,
as one of the parliamentary commissioners.
He soon found, however, the King to be of
a very contrary disposition from what the
malecontents of the day had represented
him. He, therefore, like a truly virtuous
man, wishing to make his conscience some
amends for the error with which his mind
had been poisoned, attached himself to the
King from that time, to the moment of his
murder; and during these two years, he
underwent, night and day, all the difficul-
ties, dangers, and distresses, that his royal
master suffered."

Now, it need scarcely be said, that
such a document is of high authori-

ty and importance. Had it contained
merely the evidence of a thorough-
bred cavalier, it might justly have
been suspected to be tinged by the
channel through which it had flowed.
Or had it been the testimony of some
low man, vanquished by the over-
whelming munificence or courtesy of
a wealthy or polite prince, it might
not have been less suspicious. But
Sir Thomas Herbert was originally
connected with the parliamentary
party; was even placed by them as
a watch upon his person; received
no particular marks of royal bounty,
(for the few personals of the monarch,
with the exception of a cloak given
to Sir Thomas, were distributed
among his own children;) was a man
of birth and education and much
discernment, a friend of truth, and
evidently a lover of virtue; and, what
perhaps may be still more decisive
with some as to the value of his tes-
timony, was, to the last, trusted by
the Parliament, left with the King
when all others were removed, and
permitted to attend him in his con-
finement, and even to sleep in his
room. Such was the man. And, if
to these it could be necessary to add
other evidence in his favour, it might
be collected from the memoir itself.
In our minds, nothing can more
strongly wear the stamp of truth.
The Christian and the gentleman
prevail in every part of it. We have
not discovered a single instance in
which he is chargeable with inten-
tionally quitting that path of simple,
sober statement, which he had pre-
scribed to himself. And falsehood
is rarely either sober or simple; for
those passions which lead men to
practise it, generally carry with them
into the act, the evidence of their
own existence. Thus much, then,
for the pretensions, and general
character of the work. We shall now
proceed to lay before our readers,
some of those extracts by which we
have been most interested; and
which are, at the same time, most
illustrative of the points we have in

view. Upon those parts of the relation which are to be found in all the histories of the times, we shall not dwell.

Sir Thomas begins, with relating the flight of the King from Oxford, about April, 1646, to put himself into the hands of the Scots. Soon after, the Parliament made certain propositions to him; which, as they involved several conditions wholly incompatible with his views of religion or justice, he peremptorily rejected. Upon this, the Parliament came to an accommodation with the Scots; by means of which, they secured to themselves the person of the King. And, the treaty being completed, they appointed some commissioners to attend upon his majesty, on his journey to Holmby, and during his residence there; among whom, was Mr. Herbert, afterwards Sir Thomas Herbert. These commissioners, though not selected from among the friends of Charles, appear to have been most graciously received by him. They soon set out on their journey with the royal prisoner; for such he must from this moment be esteemed. The following paragraph gives us an idea of the state of public feeling at this period.

"And it is note-worthy, that through most parts where his majesty passed, some out of curiosity, but most (it may be presumed) for love, flocked to behold him, and accompanied him with acclamations of joy, and with their prayers for his preservation; and that not any of the troopers who guarded the King, gave those country-people any check or disturbance as the King passed, that could be observed, (a civility his majesty was well pleased with.)" p. 14.

We shall next extract a passage which occurs soon after, as strikingly indicating the strength of the King's episcopal preferences, and his devotional habits.

"At mealtimes, Dr. Marshall and Mr. Carrel," two Presbyterian divines, "were most times present when his majesty dined and supped, and willing to crave a blessing; but the King always said grace himself, standing under the state, his voice some-

times audible. His majesty, nevertheless, was civil to those ministers, seeming to have a good esteem of them, in reference to what he had heard, both as to their learning and conversation. Nor did he express a dislike towards any of his servants then attending him, as were free to repair to the chapel where those ministers by turns preached, forenoon and afternoon, every Lord's day, before the commissioners and others of the household; albeit, as some of them would say, they had rather have heard such as the King better approved of. The King, every Sunday, sequestered himself to his private devotion; and all other days in the week, spent two or three hours in reading, and other pious exercises." pp. 15, 16.

Soon after, the Parliament deprived him of his own friends and servants; and the parting scene, as given by Herbert, is too striking to be passed over.

"Next day his majesty's servants came, as at other times, into the presence-chamber; where, at dinner time, they waited: but after his majesty arose from dinner, and acquainted them with what had passed betwixt him and the commissioners, they kissed his majesty's hand, and with great expressions of grief for their dismiss, poured forth their prayers for his majesty's freedom and preservation, and so departed. All that afternoon, the King withdrew into his bed-chamber, having given orders that none should interrupt him in his privacy." p. 19.

The following statement of his mode of life, which follows soon, throws much light on his character.

"It is well worthy our observation, that, in all the time of his majesty's restraint and solicitude, he was never sick, nor took any thing to prevent sickness, or had need of a physician: which (under God) is attributed to his quiet disposition and unparalleled patience; to his exercise when at home, walking in the gallery and privy garden, and other recreations when abroad; to his abstemiousness at meat, eating of few dishes, (and, as he used to say) agreeable to his exercise, drinking but twice every dinner and supper; once of beer, and once of wine and water mixt." p. 24.

His quiet and apparently happy life at Holmby, was at length disturbed, by the now thickening plots of the army. In the night, a cornet forced his way into the house; and, without any pretence to instructions or authority, except that supplied by

a troop of horse, which the King said were "instructions written in very legible characters;" once more put the monarch into his carriage, and ordered him to journey to Chiltersey, near Cambridge. Thither, came Fairfax, Cromwell, and Ireton, to meet him. But, without staying long there, he proceeded by easy stages to Hampton Court, lodging, in his progress, at the seats of the various nobility. Here, though the Parliament had, on the motion of the army, expelled from the house twelve members most friendly to peace, and to the royal cause, great indulgences were allowed him; and, especially, the privilege always, it would appear, chiefly desired by him—that of having his own chaplains. These "halcyon days," as Sir Thomas calls them, did not, however, long continue. Soon began the meetings and cabals of the "Agitators," a body composed of two men from each regiment; by whom the King was, at length, so effectually alarmed, that he secretly, in disguise and in the night, fled from Hampton Court, towards the Isle of Wight, leaving a letter explanatory of his intentions and his motives.

He proceeded to Carisbrook Castle, as being the only fortified place in that island. There he was joined by many of his servants, old and new; none of whom, with the exception of his chaplains, were for a time excluded. This exclusion, however, says the author (p. 57,) was "no little grief to him, in regard, he had no disposition to hear those that exercised according to the Directory, which was then practised; but hindered not his private devotion, which every day he carefully attended; and the Lord's day he observed, by reading the Bible, and other books fitting him, for prayer and meditation in his oratory."

Soon, however, whatever privileges and liberty he enjoyed were abridged. His servants, except a Mr. Harrington and our Author, Christ. Observ. No. 150.

were dismissed; and his excursions beyond the limits of the castle restrained. Here the author gives a particular account of his employment.

"He carefully observed his usual times set apart for his devotion and for writing. Mr. Harrington and Mr. Herbert continued waiting on his majesty in the bed-chamber: he gave Mr. Herbert the charge of his books, of which the King had a catalogue, and from time to time had brought unto him, such as he was pleased to call for. The sacred Scripture was the book he most delighted in, read often in Bishop Andrews' Sermons, Hooker's Ecclesiastical Policy, Dr. Hammond's Works, Villalpandus upon Ezekiel, &c., Sands's Paraphrase upon King David's Psalms, Herbert's Divine Poems," &c. &c. p. 61.

The unsuccessful invasion of England by the Scotch, under Duke Hamilton, and the rising of various bodies of military to assist the King, soon took place; and, after giving a rapid sketch of these events, the author proceeds to examine the validity of the charge brought against Charles, of having first pledged his faith to the army, and then clandestinely corresponded with the Queen, with a view to the re-establishment of himself, and the ancient system of arbitrary government. The discovery of this treachery is supposed to have been made, by a letter despatched from the Queen to the King, which was detained, and opened by the army; and then re-sealed and despatched to Charles. This letter, however, he endeavours, and we think successfully, to prove a mere forgery. It certainly is almost incredible, that a letter of such importance should not have been sent by a confidential messenger—that it should have been opened without detection—that the Parliament should not have immediately and explicitly acted upon it. A political secret might die in the breast of a single diplomatist, but never upon the lips, or on the drum-head, of an army.

Sir Thomas next gives a brief

history of the convention of Newport, if such it might be called, where all the concessions were required to be on one side. To some of the terms, however, his majesty acceded; to others, he opposed a stout refusal. He refused the abolition of episcopacy; and the imputation of treason to his own adherents in the late conflict. Nor is his refusal a matter of astonishment or blame. On the contrary, those who survey the strife from the eminence on which history and political science have now placed us, and who see it divested of the clouds with which the fury of contending parties had then surrounded it, are disposed, for the most part, to contend, that the concessions were rather too many than too few. What would be thought, for instance, in any free government in modern times, of demanding from the monarch—that Parliament should have power to confer all offices, and appoint all the magistrates for twenty years?—Yet, to this proposal, Charles agreed. The issue of the treaty is well known; but the King's prophetic judgment upon the conduct of the contracting parties is not so generally quoted: "God knows," said he "and time will certainly discover, who are most to blame for the unsuccessfulness of that treaty, the product of many succeeding calamities." Time, we think, has done justice both to King and Parliament in this particular instance.

The conference ended by the appearance of another officer, like the cornet before noticed, who, hurrying the King into a coach, with many indignities, conveyed him to Hurst Castle, one of the most desolate spots and mansions in the kingdom, being "built on a spot connected with the land only by a neck of gravel, covered at high water." In these circumstances, the justice of the author's observation on the state of his King will not be disputed.

"We see plainly, there is no state of man's life so happy, as hath not some cross,

evidencing the uncertainty of worldly enjoyments, and that real comforts are elsewhere to be expected." p. 122.

The unquiet state of things admitting of no consistency of plan, the King was soon removed; and he, to his own temporary satisfaction at least, found himself on his way to Windsor. But no sooner was he established there, than the Governor informed him, that he was to be taken to Whitehall. This last removal is thus introduced.

"The King seemed nothing so delighted with this remove, as he was with the former; but turning him about, said, 'God is every where alike in wisdom, power, and goodness.' Some information he had, how preposterously things went in both Houses of Parliament, wherein he was concerned; and how that the army officers had then published a remonstrance, designing thereby an alteration of the government and trial of his person by some way that was extraordinary and unprecedented; so that immediately he retired into his bed-chamber, and was a good while private in his addresses to God, ever having recourse to him by prayer and meditation, in what condition soever he was, as being the surest way to find comfort." pp. 150, 151.

There is something exceeding affecting in seeing the cord by which the royal victim was fastened to the stake thus shortening every day. Invisible hands were gradually drawing him to the place of execution. The instruments of death were prepared, and nothing wanting but a plausible pretext to strike the awful blow. But in the mean time, in what state was the victim himself? The author paints his state by several touches so incidental and natural, that their accuracy cannot be questioned. We shall produce some of them to our readers:—

When at Whitehall, he observes, that

"As soon as the king came to his bed-chamber, before he either eat or drank, or discoursed with any, he went to prayer, and reading of the Bible." p. 153. Again, as the trial came on, he says, "his faith overcoming his fear, he continued his accus-

tomed prudence and patience, so as no outward perturbation could be discerned, with Christian fortitude submitting to the good pleasure of the Almighty; sometimes sighing, but never breaking out into a passion, or uttering a reproachful or revengeful word against any that were his adversaries; saying only, 'God forgive their impiety.'" p. 156.

"Sunday, the 21st of January," (two days after the trial had begun,) "Dr. Juxon, that good bishop of London, had (as his majesty desired) the liberty to attend the King, which was much to his comfort, and (as he said) no small refreshing to his spirit especially in that his uncomfortable condition. The most part of the day was spent in preaching to the King." p. 162.

"As his majesty returned from the hall to Cotton-house (after the second day's trial,) a soldier that was upon the guard said aloud, as the king passed by, 'God bless you, sir.' The king thanked him; but an uncivil officer struck him with his cane upon the head; which his majesty observing, said, 'The punishment exceeded the offence.' Being come to his apartment in Cotton-house, he immediately, upon his knees went to prayer. Afterwards he asked Mr. Herbert 'if he heard that cry of the soldiers for justice?' who answered, 'he did,' and marvelled thereat. 'So did not I (said the king) for I am well assured the soldiers bear no malice to me. The cry, no doubt, was given by their officers, for whom the soldiers would do the like, were there occasion.'" pp. 163, 164.

"On the fourth day's trial, the king having demurred to the authority of the court, and desired a conference with the Lords and Commons, this conference, as well as the privilege of putting his objections to their authority unto writing, was denied him; and at length," the author adds, "the president gave judgment against the king; who, at the president's pronouncing it, was observed to smile, and lift up his eyes to Heaven; as appealing to the Divine Majesty, the most Supreme Judge." p. 168.

The next passage, though longer than the rest, is too interesting to suffer any abridgment.

"The king, at the rising of the court, was, with a guard of halberdiers, returned to Whitehall in a close chair, through King-street; both sides whereof had a guard of foot soldiers, who were silent as his majesty passed. But shop stalls and windows were full of people, many of which shed

tears, and some of them with audible voices pray'd for the king, who through the privy-garden was carried to his bed-chamber; whence, after two hours' space, he was removed to St. James's. Nothing of the fear of death, or indignities offered, seem'd a terror, or provoked him to impatience, nor utter'd he a reproachful word, reflecting upon any of his judges (albeit he well knew that some of them had been his domestic servants,) or against any member of the house or officer of the army; so wonderful was his patience, though his spirit was great, and might otherwise have expressed his resentments upon several occasions. It was a true Christian fortitude to have the mastery of his passion, and submission to the will of God, under such temptations.

"The king now bidding farewell to the world, his whole business was a serious preparation for death, which opens the door unto eternity; in order thereunto he laid aside all other thoughts, and spent the remainder of his time in prayer and other pious exercises of devotion, and in conference with that meek and learned Bishop Dr. Juxon, who, under God, was a great support to him in that his afflicted condition; and, resolving to sequester himself so as he might have no disturbance to his mind, nor interruption to his meditations: he ordered Mr. Herbert to excuse it to any that might have the desire to see him. 'I know (said the king) my nephew, the prince-elect, will endeavour it, and some other lords that love me, which I would take in good part, but my time is short and precious, and I am desirous to improve it the best I may in preparation. I hope they will not take it ill, that none have access unto me, but my children. The best office they can do now, is to pray for me.'" pp. 168—170.

Nor would our readers, we think, consent to lose any part of the next extract.

"Morning being come, the bishop (Dr. Juxon) was early with the king; and after prayers, his majesty broke the seals" (of a little packet for which he had sent Sir Thomas, of which a curious and interesting account is given,) "open, and shewed them what was contained in it. There were diamonds and jewels, most part broken georges and garters. 'You see (said he) all the wealth in my power now to give my children.' Next day princess Elizabeth, and the duke of Gloucester her brother, came to take their sad farewell of the king

their father, and to ask his blessing. This was the 29th of January. The princess, being the elder, was the most sensible of her royal father's condition, as appeared by her sorrowful look and excessive weeping; and her little brother seeing his sister weep, he took the like impression, though, by reason of his tender age, he could not have the like apprehension. The king raised them both from off their knees: he kissed them, gave them his blessing, and setting them on his knees, admonished them concerning their duty and loyal observance to the queen their mother, the prince that was his successor, love to the Duke of York, and his other relations. The king then gave them all his jewels, save the george he wore, which was cut in an onyx with great curiosity, and set about with 21 fair diamonds, and the reverse set with the like number; and again kissing his children, had such pretty and pertinent answers from them both as drew tears of joy and love from his eyes, and then praying God Almighty to bless 'em, he turned about, expressing a tender and fatherly affection. Most sorrowful was this parting, the young princess shedding tears and crying lamentably, so as moved others to pity that formerly were hard hearted: and at opening the bed-chamber door, the king return'd hastily from the window and kiss'd 'em and bless'd 'em; so parted.

"This demonstration of a pious affection exceedingly comforted the king in this his affliction; so that in a grateful return he went immediately to prayer, the good bishop and Mr. Herbert being only present." pp. 178—180.

We shall next extract the account of the night before his execution.

"After the bishop was gone to his lodging, the king continued reading and praying more than two hours after. The king commanded Mr. Herbert to lie by his bedside upon a pallet, where he took small rest, that being the last night his gracious sovereign and master enjoy'd; but nevertheless the king for four hours, or thereabouts, slept soundly, and awaking two hours afore day, he opened his curtain to call Mr. Herbert; there being a great cake of wax set in a silver bason, that then as at all other times, burned all night; so that he perceived him somewhat disturb'd in sleep; but calling him, bad him rise; 'For (said his majesty) I will get up, having a great work to do this day: however, he would know why he was so troubled in his sleep? He replied, 'May it please your

majesty, I was dreaming.' 'I would know your dream,' said the king; which being told, his majesty said, 'It was remarkable, Herbert: this is my second marriage-day; I would be as trim to day as may be; for before night I hope to be espoused to my blessed Jesus.'

"He then appointed what cloaths he would wear. 'Let me have a shirt on more than ordinary,' said the king, 'by reason the season is so sharp, as probably may make me shake, which some observers will imagine proceeds from fear. I would have no such imputation. I fear not death! Death is not terrible to me. I bless my God, I am prepared.'" pp. 183—185.

In the morning came Dr. Juxon. Mr. Herbert then

"falling on his knees humbly beg'd his majesty's pardon, if he had at any time been negligent in his duty, whilst he had the honour to serve him. The king thereupon gave him his hand to kiss, having the day before been graciously pleased, under his royal hand, to give him a certificate, expressing, that the said Mr. Herbert was not imposed upon him, but by his majesty made choice of to attend him in his bed-chamber, and had serv'd him with faithfulness and loyal affection. At the same time his majesty also deliver'd him his Bible, in the margin whereof he had with his own hand writ many annotations and quotations, and charged him to give it the prince so soon as he return'd; repeating what he had enjoined the princess Elizabeth, his daughter, that he would be dutiful and indulgent to the queen his mother (to whom his majesty writ two days before by Mr. Seymour,) affectionate to his brothers and sisters, who also were to be observant and dutiful to him their sovereign; and for as much as from his heart he had forgiven his enemies, and in perfect charity with all men would leave the world, he had advised the prince his son to exceed in mercy, not in rigour; and, as to episcopacy, it was still his opinion, that it is of apostolique institution, and in this kingdom exercised from the primitive times, and therein, as in all other his affairs, pray'd God to vouchsafe him, both in reference to church and state, a pious and a discerning spirit; and that he would frequently read his Bible, which in all the time of his affliction had been his best instructor and delight; and to meditate upon what he read; as also such other books as might improve his knowledge." pp. 185—187.

The history of the execution is thus briefly given :—

“A guard was made all along the galleries and the banqueting-house ; but behind the soldiers abundance of men and women crowded in, though with some peril to their persons, to behold the saddest sight England ever saw. And as his majesty pass'd by, with a cheerful look, heard them pray for him, the soldiers not rebuking any of them; by their silence and dejected faces seeming afflicted rather than insulting. There was a passage broken through the wall, by which the king pass'd unto the scaffold ; where after his majesty had spoken a little, the fatal stroke was given by a disguised person.” p. 193.

Then comes the account of his sepulture, which leaves little room to doubt that the body recently discovered at Windsor was that over which Herbert shed the tears of pious affection, and of which this little volume is the lasting and affecting monument.

We make no apology for the length of these extracts—partly on account of their extraordinary interest—partly because a considerable number were necessary to fix our estimate of the Royal character—partly because we love ourselves to linger about this almost sacred grave—and partly because we are desirous of supplying, especially to our younger readers, a certain rallying point for their loyal emotions—of teaching them that, while they honour the crown of their country, it is not merely from blind adulation, but because, not only now, but in earlier ages, it has encircled brows, on which will be placed that imperishable crown which “God hath prepared for them that love him.”

But we should do little justice to our feelings if we were to make no further use of this interesting document. There is a question, which it is almost impossible should not be suggested by the reading of this or almost any other impartial history of this extraordinary period : How came such a man to be put to death? Where was the justice and humanity

of the nation? Were no such qualities then to be found in the usually just and loyal bosoms of Englishmen? Or, if they existed, how came they not to range themselves under the royal standard? We think the answer to these questions somewhat more complicated than the questions themselves. But such important lessons arise out of the discussion, that we are desirous of shortly detaining our readers, while we point some of them out.

We begin, then, by observing, that the catastrophe of the king's dethronement and death originated in the distinct faults of *three* parties ; *the king, the parliament, and the army* ; and we shall proceed to state what we conceive some of their respective faults to have been.

In enumerating the principal defects of *the king*, we shall pass over his love of arbitrary power. This, in him, was rather a misfortune than a crime. He was the inheritor of these principles—he partook of them in common with almost every king who had preceded him, or who then occupied the thrones of the world. At that period, a free government existed only in the pages of theoretical or fanciful writers. That the sceptre was a trust reposed in the hands of the monarch for the benefit of the people—that the people might lawfully be the watchful guardians of their own welfare—that the consent of the governed was, in any sense, the legitimate basis of government—were propositions then so monstrous in the eyes of monarchs as to border upon rebellion and impiety. It is curious that these principles appear never to have occupied the attention of so profound and independent a political thinker as Aristotle, even when employed in the investigation of the Greek republics—that they should also have escaped the penetrating and licentious eye of Machiavel, in his similar investigation of the republics of Italy—and that, perhaps, Aquinas, a church-

man and a schoolman, one of that race which Hume says never produced a philosopher, is the first person with whom principles so important to the welfare and stability of nations originated. In the time of Charles, indeed, these principles were promulgated—but the throne was of course the last place to which they were likely to find access. They were lessons which a monarch was almost sure to be first taught by the rough assertion of them in the practice of his own subjects. Without, then, dwelling upon an ignorance of the first principles of government for which Charles was to be pitied rather than blamed, let us pass on to certain defects in morals—which, as moral principles depend neither on time, person, nor place, may justly be denominated crimes, in whatever individuals they may be found.

One of these defects was, we think, *a want of complete fidelity to his engagements*. The universality of this charge against Charles is well known, as well as the particular cases on which it is founded. And though we might be inclined to suspend our judgment on some of these cases, and are, at all events, persuaded that his enemies, in many instances, drew strong conclusions from slender premises, yet we think the very *universality* of the charge a presumption that he was in some measure guilty. The charge is not brought merely by violent partisans. It is adduced by many who represent the king's insincerity as the cause of their abandonment of him. And indeed had not some such suspicion prevailed, another cause which will soon be noticed would be insufficient to account for so large a proportion of the more religious body in the kingdom being found in the ranks of his adversaries. No imputation of personal profligacy is brought against him: what then can account for such a defection of those who might be expected spontaneously to have adhered to a virtuous sovereign? The cause they them-

selves uniformly proclaim to have been his want of fidelity and carelessness of truth.—We will not pretend to explain how so criminal and base a quality should be incorporated in the same bosom with others of a holy and lofty character. It is a property of the fallen nature of man to reconcile the most discordant qualities: to knead up the clay and iron into the same statue; to force into unnatural combination light and darkness, good and evil; till, contrary to all theory, and to the general constitution of nature, the same fountain gives forth sweet and bitter—the same mouth breathes hot and cold. It is perhaps also the peculiar infirmity of timid minds to attempt the accomplishment of their ends by hidden instruments; to work by fraud rather than by force; by the "*punica fides*," instead of the Roman integrity. And, moreover, it is to be remembered, that Charles was not always the character we contemplate in the pages of Sir Thomas Herbert. Many circumstances authorize us to conclude, that he acquired much of his purity and piety in the school of affliction. In the last months of his life he discovered a magnanimity not natural to him, but superinduced under the Divine blessing by the influence of his outward circumstances. And the Hand which wrought this change had probably wrought that more important change which was in part the source of this very magnanimity, that change of heart which lifted him above the world, and rescued him from any temptation to secure through doubtful means his earthly sceptre by fixing his desires and hopes upon a kingdom not of this world. Nevertheless, his fate is a solemn lesson to kings on the value of integrity.

A second fault of Charles, of which the evidence is still less equivocal, and the mischief no less extensive, is *the licentiousness connived at or at least tolerated by him in the manners of his court*, and even of his particular friends. This fact stands

not only upon the assertion of his enemies but the admissions of his friends. Many concur in lamenting the licentiousness of the royal camps and courts. There indeed almost every loose character was to be found. And, though the personal character of the king was by no means such as to sanction these excesses, yet the re-issuing of the Book of Sports—the silence of the crown as to the too-general profligacy of manners—the admission to his court and even to his favour of the most profligate individuals—the immediate society placed round the young princes—all loudly proclaim the king's neutrality in the war of morals; his neglect to spread the wing of authority over those principles and men who would have been the champions of his throne and of his life in the approaching struggle. The evils which were likely to result, and which did in fact result, from this religious indifference were almost incalculable. It withdrew from him (may we not venture to say it?) the ægis of Divine protection—it drove devout men from his side—it hedged him in with persons incapable either of advising him or of calling out, by their virtues, the better and loftier feelings of his wavering subjects—it created in his children those habits which dishonoured the life of the one, which accelerated the ruin of the other, and which finally transferred the crown to hands more worthy to possess it. Charles was one of those irresolute and inefficient servants of God who wrap up their talent in a napkin; who fancy that their business is alone to trim the little lamp of their own devotion, though, at the same time, all the fires of the sanctuary are extinguished by their criminal negligence. We can scarcely hope that our humble voice should ever reach the precincts of royalty: but if it could, our wish would be to repeat, by day and by night, the declaration of one who was a king himself: "I am a companion of all them that fear thee." The best buttresses

of a throne are, under God, those which are supplied by the breasts of a pious people. Directly these cease to yield their support, it may, at least in a free country, be expected to fall.

But we turn, secondly, to the faults of the *Parliament*: of the Parliament, not considered as made up in part of the adherents of the army, but of that body especially who were, in the main, opposed to the measures of the army.

In the first place, then, we have no hesitation in condemning the Parliament for *hastening to decide their contest with the King by arms*. Without entering on the thorny question of the right of resistance, we think it enough to state, what the adherents of the Parliament do not now dispute, that the war was not then necessary to secure that free constitution of which the nation was in search. Charles was sufficiently reduced in power, had already made such large concessions, and discovered a disposition to make so many more, that, unless a complete revolution was meditated, the war was superfluous. And it is surely needless to prove, that a superfluous war is a criminal war. This crime then, we think, lies altogether at the door of the Parliament: of this blood they can never wash their hands. The guilt, therefore, of any subsequent acts of the assailed sovereign, as they sprang, in part, from circumstances into which they had plunged him is, at least, to be shared between the two parties. And his ultimate dethronement and death, however deprecated by these very men, are to be considered as natural consequences of a contest which originated chiefly with themselves.

But a second fault of the Parliament, and that, in fact, from which the first arose, was their *speedy abandonment of the general and national object, for the pursuit of their private ends*, and the establishment of their peculiar opinions. For a time, then, measures were such as it is impossible not to commend; such as a na-

tion had a right to expect, and might be rejoiced to find in its representatives. But soon these representatives began to secure their own perpetuity; to reward their own exertions; and to take measures for building the fabric of Presbyterianism out of the ruins of Episcopacy. All these measures were nothing short of iniquitous. To exchange an arbitrary monarch for a perpetual parliament was to exchange one tyrant for many. To make themselves the sole judges of their own deserts, and distributors of their own rewards, was to create a drain upon the national resources which nothing could satisfy. And, finally, to establish Presbyterianism on the foundation of Episcopacy was to force, upon all, the religion of a few—to plant the English vales with the Scottish thistle—to take from the party loving an establishment the only establishment they revered—and to force a detested establishment upon those who would endure no establishment at all. How fine a lesson is this for statesmen, on the duty of investigating their motives—of plumbing the depth of their patriotism—of taking the gauge of those highly rectified professions of independence and nationality—and of not mistaking for the banners of the nation the petty flag of private interest and party feeling! The Parliament certainly “began well”—and, if it be asked, “What did hinder” them from pursuing their disinterested and illustrious career?—we answer: The conceit that power was safe only in their own hands—that unlimited power was safe in any hands—that the welfare of a country is not necessarily sacrificed when parliaments, as well as kings, begin to exhaust the general fountain of national resources, in order to replenish the petty dykes of private advantage.

We come, thirdly, to the faults of *the army*. Cromwell, from his credit with the religious body, from his acquaintance with the heart of man,

and consequent conviction of the suitability of those elements which go to form the character of an enthusiast for the plans of innovation and subversion he had in view,—when once he had concerted these plans, most anxiously endeavoured to enlist into the armies of the Parliament all the enthusiasm of the country. He knew it to be a burning weapon, and felt that he could give it the guidance he desired. But, even before his schemes were thus completely organized—partly the republican notions which are likely to ally themselves with certain modes of church discipline, and partly the dissolute character of the court, had, as we have said, collected the more devout part of the nation under the standard of the Parliament. Considering the army, then, in this point of view, is it not a matter of astonishment that they should be the chief agents of the revolution—that the bayonets of men, at once Englishmen and Christians, should be stained with the blood of their sovereign? Now it is almost certain that neither Cromwell nor his army originally conceived the design of subverting the throne and the church. Let us, then, in treating of the faults of this third party, endeavour to trace the causes by which they were led on to the perpetration of these crimes.

In Cromwell himself, we conceive that the chief cause was the *allowing himself to pursue secular ends under religious pretences*. He ended, indeed, by deceiving others. But he began, probably, by deceiving himself. It was necessary, as he conceived, to the welfare of religion that the king should be resisted. Accordingly he placed himself in the ranks of rebellion. Soon personal ambition combined itself with religious zeal; and he fought partly for Christ, and partly for Cromwell. Then all the ends necessary to religious liberty being secured—does he stop? No!—he has so identified the interests

Cromwell with the interests of religion, that religion is not safe till the sceptre is transferred to his own hands. But his religious friends, and far less the nation at large, not attaching the same importance to his accession of power, he is driven to measures of hypocrisy, of low and detestable cunning, to compass his ends; and thus the enthusiast becomes the knave. O what a lesson is here, on the value of *simplicity in religion*—simplicity of principle, of object, of practice! There are those, who, especially considering the tenor of his religious creed, and the particular conversation with his chaplain on the bed of death, are disposed to attribute some portion of his crimes to his apparently unguarded and unqualified adoption of certain religious opinions. And perhaps the supposition is just. But, without dwelling upon hypothetical points, the practical lesson is, as we have said, full and important—so important indeed, that every man placed as a churchman, a writer, a legislator, or a soldier, within the sphere of ambition, within the possibilities of honour and wealth, will do well, when prompted, even for a moment, to pursue high worldly objects under the pretence of religion, to remember Cromwell, and descend to safer and holier ground. We would not pursue the usurper beyond the grave. We would not presume to draw the veil behind which the “High and Holy One” administers the justice and inflicts the awful penalties of his violated law. But if any one is disposed to view the results, even here, of a departure from Christian simplicity, let him survey the powerful picture drawn by the historian of the last years of Cromwell. We can scarcely read the last sentence of that celebrated description, without shuddering. “Society terrified him, while he reflected on his numerous, unknown, and implacable enemies; solitude astonished him, by withdrawing that protection which he found so necessary for his

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security.” But let us speak, next, of the followers of Cromwell.

Their fault was this; that they freely surrendered themselves to the plots and crimes of those leaders who allowed the fullest license, or rather gave the strongest impulse, to their own enthusiasm:—for let their case be examined. The army not only trampled on the matchless barriers to conceit and extravagance erected by the discipline and formularies of the Established Church: they resisted also, what they themselves esteemed the mild persuasion and holy eloquence of Baxter and others; of men, whom they could not suspect of blindness to the truth or indifference to liberty of conscience; whose “only fault,” namely, their “non-conformity,” was the very quality calculated to give them authority in their eyes. But they disdained the accents of sobriety, however allied and recommended. Moderation was the anti-Christ whom they abhorred. When Cromwell, therefore, availing him of this temporary frenzy, fell in with their insanity, they at once lent themselves to his plans, and dipped the banner of the Cross in the blood of their country. If there should be any one of our readers, whether poor or rich, who is tempted to undervalue the apostles of a sober, temperate, practical, self-denying religion; to fancy that intemperance, is zeal; and presumption, faith; that he who pretends to see the farthest, is always the most clear-sighted; that moderation is timidity; that he who fans the fire of their own enthusiasm, is the safest adviser and friend;—we should counsel such persons to look to the history of these fearful times; to take a few turns in the front of Whitehall; to inquire for the window out of which the murdered Charles was dragged to execution, and to ask themselves, whether the spirit of their own proceedings would not have betrayed them into the perpetration of these acts of revolution and of blood; of apostacy from

sound religion and common honesty, which they view with such horror in their ancestors.

We here conclude this too-much extended article, earnestly praying, that no similar event in the history of nations may ever supply us with the pretext for writing such another. It is no small honour to the age we live in, and no trifling consolation to the almost heart-broken examiner of the annals of the world and of the nature of man, to have been called recently to behold, not the murder of a king, but the pardon of an usurper.

The present State of the Greek Church in Russia, or a Summary of Christian divinity; by Platon, late Metropolitan of Moscow. Translated from the Slavonian. With a preliminary Memoir on the Ecclesiastical Establishment in Russia; and an Appendix, containing an Account of the Origin and different Sects of Russian Dissenters. By ROBERT PINKERTON. Edinburgh: Oliphant, Waugh, and Innes. London: Seeley, Hatchard, &c. pp. xii. and 339. 8vo. 9s. 1814.

IF our readers should infer, from the title of this work, that the existing state of the members of the Greek Church in Russia corresponds generally with the large and enlightened views of the late Metropolitan of Moscow, they would greatly mistake the fact, and misinterpret the intentions of the translator. This "Summary of Christian Divinity," whatever be its merits, is not an illustration of certain articles of faith admitted, and acknowledged, and understood by the people, as the basis of the national religion: it is to be referred simply to the individual whose name it bears: it is an exposition of Christian Truth by one who, from his learning and authority, had a claim to be heard; and although doubtless consistent with the received doctrines of the

Greek Church, so far as that doctrine could be discovered under a mass of ceremonies and corruptions, yet we are persuaded that it was intended rather to form and to lead the religious opinion of the people, than to illustrate the popular tenets. In support of this idea, we could easily produce considerable internal evidence from the work itself; and, in some cases, the venerable prelate appears to have felt not a little embarrassment, in reconciling the doctrines which he promulgates with those idolatrous superstitions which were sanctioned by the highest authorities of the Church, confirmed by the practice of many ages, and interwoven with the ecclesiastical system. Mr. Pinkerton complains, and perhaps with justice, that travellers "have imputed to the Russians a system of faith in many respects the creature of their own imaginations;" and wishes, by this publication, "to exhibit a view of the principles of the Church of Russia in the only unexceptionable way in which this object can be accomplished, by affording the Russian divine an opportunity of stating" his principles for himself. To the propriety of this course we perfectly accede; but, as a view of the Russian Church, we must receive it with certain limitations—and in this way Mr. Pinkerton would, doubtless, wish us to receive it. That it will eventually remove many errors, and produce a salutary effect upon the mass of the people, is a persuasion which we readily indulge. The treatise was first published in 1765.

"Since that period it has gone through many large editions, and has been introduced into almost every place of education in the empire. It was strongly recommended to the translator by some of the first dignitaries of the Russian Church, as containing a just view of the doctrines believed and taught in their communion." Preface, p. v.

The preliminary Memoir, containing an account of the Ecclesiastical Establishment in Russia, is

an interesting document. We shall endeavour to give the substance of it as briefly as possible.

About the year 955, the Grand Princess Olga, having visited Constantinople, embraced the Christian religion, and was baptized by the name of Helena. Her grandson, Vladimir, brought over his subjects to the profession of Christianity; and, together with the faith of the Eastern Church, introduced its ceremonies. Knowledge and civilization continued to increase till the irruption of the Tartars, in the thirteenth century: in the sixteenth, the Tartar yoke was thrown off; and, from that time to the present, civilization has again been progressive.

The *schools* of the clergy, or *spiritual schools*, are intended chiefly to train up young men for the priestly office; and, from the time of Peter the Great, they have been confined to the sons of the clergy. The seminaries of Alexandroff, and Kazan, and Kieff, and Moscow, are called *academies*, and are the first spiritual schools of the empire. These academies are particularly appropriated to the purpose of training up the most promising young men to the office of teachers in the spiritual schools. By an imperial ukase in 1802, a medical class was instituted in all the academies and seminaries of the clergy.

"The several branches of learning taught in these schools at present are, grammar, rhetoric, natural and moral philosophy, divinity, some parts of the mathematics, history, and geography, in the Latin and Russ languages. In the four academies, and in some of the seminaries, the Hebrew, Greek, German, and French languages, are also studied." p. 8.

The number of these schools in the whole empire is fifty-eight: of these, four are academies, thirty-six seminaries (one in each diocese under the control of the bishop,) and eighteen inferior schools. These last were erected in 1800, and are intended for the use of those scholars who

are reckoned incapable of pursuing the more extended system of the academies and seminaries. The number of persons educated in the fifty-eight spiritual schools, and chiefly at the expense of Government, is upwards of 26,000. The works of the metropolitan Platon form a part of their theological studies. It should seem that all the persons educated in these institutions are sons of the clergy: but all are not necessarily required to adopt the clerical profession.

Annual examinations take place, under the direction of the bishop, in each of the clerical schools; when such of the pupils as have finished their studies have the choice of taking immediate steps for ordination, as secular or parochial clergymen, or of entering into the monastic life. The sum of 362,555 rubles has been allowed by the Emperor Alexander, for the support of these institutions. The want of books appears to be severely felt; and from this, and other circumstances connected with his office, the priest has few opportunities of mingling on equal terms with the best society.

The clergy are divided into *regular* and *secular*, or *monks* and *parochial clergy*. The superior clergy consist of metropolitans, arch-bishops, and bishops, who are indiscriminately styled Archirès (*Ἀρχιεπίσκοπος*); but the title of metropolitan or bishop is merely personal, and not attached to the sees: one Archirè is seldom subject to another.

When a vacancy takes place in a diocese, the holy legislative synod presents to his imperial majesty, from the chiefs of monasteries, two or three candidates; of these the Emperor generally appoints one, and orders him to be ordained an Archirè: but he is not restricted in his choice to the persons thus recommended. Mr. Pinkerton asserts, in the language of Dr. King, that--

"the superior clergy of Russia are men whose candour, modesty, and truly primi-

tive simplicity of manners, would have illustrated the first ages of Christianity." p. 16

After the *Ar. birès* come the black clergy, or chiefs of monasteries. These compose the regular clergy: they lead recluse lives, are forbidden animal food, and are not permitted to marry. All the powers and dignities of the Russian Church are exclusively vested in them.

The secular priests, or white clergy, consist of priests, deacons, readers, and sacristans. The priests and deacons must have been married before they can be ordained to those offices. If their wives die, they are not allowed to marry a second time. They are, however, at liberty to become monks, and thus to enter into the order of the *black clergy*. Those, who desire to marry a second time, must first resign their office in the priesthood, and are for ever excluded from that order.

The secular clergy are engaged in duties peculiarly laborious; the ceremonies, to which they must attend are numerous and complicated; and the service of the church, which is of excessive length, must be performed three times a day. They have in general little leisure for study, and publish few works either of a moral or religious kind. Mr. Pinkerton, however, speaks of many with commendation. We extract with pleasure the following passage.

"In most of the churches now, both in towns and villages, a sermon is preached every Sunday, and on the chief holydays. Some of these discourses, which I have heard in different parts of the empire, for sound reasoning and clear views of the leading doctrines of the Gospel, might have done honour to a British clergyman. In some of the churches I have also heard the priest read a homily from a printed book, a practice which is not unfrequent in the country, particularly in large congregations, where the duties of a priest leave him but little time for study." p. 20.

The clergy are exempted from all civil taxes and corporal punishments, even in the case of commit-

ting capital crimes, and are permitted to hold lands: but their revenues are small, and arise chiefly from the free-will offerings of their parishioners.

The whole empire is divided into 36 dioceses or eparchies, which in extent are nearly the same with the provinces or governments. In these are 483 cathedrals, and 26,598 churches, which are often magnificent buildings. The church consists of three parts, first the *Sanctum Sanctorum*, or altar, into which no female is permitted to enter: secondly, the Nave, in which the congregation stand (for there are no seats in Russian churches) separated from the altar by a screen: thirdly, the *Trapeza*, or outer court, which is the west end of the church.

Pulpits are unknown, except in some of the new churches at Petersburg and Moscow, and the people use no books. The preacher usually stands behind a moveable desk with his manuscript before him.

The service of the church is contained in upwards of 20 volumes folio, all in Slavonic, a language not well understood by the modern Russians. Twelve of these volumes, one for every month, comprise the services, and hymns for the festivals of the Saints. The Greek Kalendar has more Saints than there are days in the year.

The Russians make no use of a complete copy of the Bible in their churches: they have only Extracts from the Old Testament and Epistles, interspersed through their folios. Many of the country clergy do not possess an entire copy of the Scriptures. The Gospel is always read slowly: the rest of the service, on account of its extraordinary length, is usually hurried over with a rapidity which renders it unintelligible.

The monasteries and nunneries are less peopled than formerly; but the monastic order cannot be abolished, without an essential change in the constitution of the church:

for the higher ranks of the clergy must at present be chosen from the monks. The nunneries are represented as asylums for aged or unfortunate females, who there spend the remainder of their days in retirement.

We have mentioned the *holy legislative synod*; it was established in 1721, and furnished with instructions by Peter for the government of spiritual affairs. When Christianity was first introduced into Russia, the dignitaries of the church were the metropolitans, who were chosen by the grand princes and bishops, and ordained by the Patriarch of Constantinople. After the capture of that city by the Turks, the Tzar Theodore Joanovitch in 1588 appointed his own patriarch; and the four Patriarchs of the East, viz. of Constantinople, Jerusalem, Antioch, and Alexandria acquiescing in the appointment, Jeremias the Patriarch of Constantinople went into Russia, and ordained Job, the Metropolitan of Moscow, Patriarch of all Russia, conferring upon him equal authority with the Eastern Patriarchs. When Peter the Great ascended the throne, the power of the Patriarch was almost equal to that of the Tzar; and they were not unfrequently opposed to each other in points of great national importance. He therefore in 1700 abolished the office, and appointed an Exarch or Vice-gerent of the Holy See with limited powers. After the lapse of about 21 years the exarchy was abolished, and the holy legislative synod established in its place. The number of persons composing this council is indefinite, and they are nominated entirely at the will of the sovereign.

At the head of the synod there is always a layman, who is considered as the Emperor's representative. This most honourable post is filled at present by Prince Alexander Galitzin, who is also Minister for Foreign Confessions, and President of the St. Petersburg Bible Society.

The whole government and spiritual concerns of the church are vested in the holy synod.

Such is the substance of the preliminary Memoir. We shall now proceed to the body of the work, the Summary of Christian Divinity as published by the Metropolitan Platon. It has been remarked by Addison, "that a reader seldom peruses a book with pleasure, till he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature that conduce very much to the right understanding of an author." The name of Platon is well known in this country; but it may conduce somewhat "to the right understanding" of him, if we select a short extract from the recent accounts of Dr. Clarke and Mr. Heber.

"A curious contrast to the splendour in which we had hitherto beheld Plato, archbishop of Moscow, was offered, during a visit we made to him at the Convent of Nicoll na Perrera, a seminary for young priests near the city. I had long wished for an opportunity of conversing with this remarkable man. He was preceptor to the Emperor Paul; and is known to the world by his correspondence with Monsieur Dutens. Upon our arrival at the convent, we were told he was then walking in a small garden, the care of which constituted his principal pleasure; and the employment characterized the simplicity and innocence of his life. As we entered the garden, we found him seated on a turf bank, beneath the windows of the refectory, attended by a bishop, an old man his vicar, the abbe of the monastery, and some others of the monks. I could scarcely believe my eyes, when they told me it was Plato; for though I had often seen him in his archiepiscopal vestments, his rural dress had made such an alteration, that I did not know him. He was habited in a striped silk bed-gown, with a night-

cap like the silk nets which hang down the back, as commonly seen on the heads of Italian postilions; and a pair of woollen stockings, with feet of coarse linen, fastened on with twine in an uncouth manner. He was without shoes, but a pair of yellow slippers lay at some distance. By his side, on the bank, was placed his broad-brimmed hat, such as is worn by the sheperdesses of the Alps; and in the hat-band, to complete the resemblance, was stuck a bunch of withered flowers. His white beard, and that mildness and animation of countenance which distinguished him, gave to his features a most pleasing expression. He desired to know who we were: and being answered, Englishmen; "What!" said he; "all English? I wonder what your countrymen can find sufficiently interesting in Russia, to bring you so far from home; and in such times as these?" But having made this observation in French, he looked cautiously around him, and began to ask the monks, severally, whether they understood French. Finding them perfectly ignorant of that language, he bade me sit by him; while the rest forming a circle, he entertained us with a conversation, in which there was science, wit, and freedom, sufficient to astonish any traveller, in such a country, and at such a period. Memory has scarcely retained even that part of it which concerned the manners of his countrymen.

"Well," said he, "you thought me perhaps a curiosity; and you find me as naturally disposed for observation as you could wish" (pointing to his woollen stockings and his strange dress,) "an old man bending with years and infirmities." I replied, that I had the honour to see him in his greatest splendour, on the night of the ceremony of the Resurrection, in the cathedral of the Kremlin. "And what did you think of that ceremony?"

said he. I answered, that "I considered it as one of the most solemn I had ever witnessed, not excepting even that of the Benediction at Rome;" "—and interesting?" added his Grace. "Very much so," said I; at which he burst into a fit of laughter, holding his sides, and saying, "I had lost a night's rest to attend the ceremony of a religion I did not profess, and called it *interesting*."

"We accompanied him round the garden, admiring the beauty of the situation, and the serenity of the climate. 'But do you,' said he, 'prefer our climate to yours?' I told him, that I had found the Russian climate severe, but the cold weather in winter not attended by so much humidity as in England; that the atmosphere was clear and dry. 'Oh yes,' said he, 'very dry indeed! and it has, in consequence, dried up all our fruit trees.'

"Afterwards, he inquired where we were going: and being told to Kuban Tartary and to Constantinople;—"God preserve me!" he exclaimed, "what a journey! but nothing is difficult to Englishmen: they traverse all the regions of the earth. My brother," continued he "was a traveller, and educated in your country, at Oxford; but I have never been any where, except at Petersburg and Moscow. I should have been delighted in travelling, if I had enjoyed the opportunity; for books of travels are my favourite reading. I have lately read," and the significant smile by which the words were accompanied could not be misunderstood, "the Voyage of lord Macartney."—He laughed, however, at the result of his brother's education. "The English," said he, "taught him to declaim, in their way: he used to preach his fine flourishing sermons to us Russians; very fine sermons! but they were all translated from the English. Some of your divines write beautifully; but with inconceivable freedom. It was once discussed in an English sermon, Whe-

ther a people had power to dethrone their king.' 'Your Grace may say more,' said I; we had once a prelate, who, preaching before his Sovereign, felt himself at liberty to discuss his conduct to his face.' 'I wish,' said he, 'we had such a fellow here!'—but, aware of the interpretation which might be put upon his words, and perhaps not daring to end with them, he added, after a pause, 'we would send him, to enjoy the full liberty of preaching in the free air of Siberia.' He was much amused at a reply he once received from an English clergyman, of the factory at Petersburg, when asked if he intended to marry. 'If I am fortunate enough to become a bishop, I shall marry some rich citizen's daughter, and live at my ease.'**

"Mr. Heber, with his friend Mr. Thornton, paid him a visit in the convent of Befania; and, in his description of the monastery, I find the following account of the Archbishop. 'The space beneath the rocks is occupied by a small chapel, furnished with a stove for winter devotion;—and on the right hand is a little narrow cell, containing two coffins; one of which is empty, and destined for the present Archbishop; the other contains the bones of the founder of the monastery, who is regarded as a saint. The oak coffin was almost bit to pieces by different persons afflicted with the tooth-ache; for which a rub on this board is a specific. Plato laughed as he told us this; but said, 'As they do it *de bon cœur*, I would not undeceive them.' This prelate has been long very famous in Russia, as a man of ability. His piety has been questioned; but from his conversation we drew a very favourable idea of him. Some of his expressions would have rather singed the whiskers of a very orthodox

man; but the frankness and openness of his manners, and the liberality of his sentiments, pleased us highly."

The treatise consists of three parts.

Part I. Of the Knowledge of God as derived from Nature, being subservient to the Belief of the Gospel.

Part II. Of the faith of the Gospel.

Part III. of the law of God.

Each of these general subjects is divided into chapters; and at the head of each chapter stands an enunciation or syllabus of the articles to be proved. The enunciation is clear, and the chapters concise: so as easily to be understood and remembered by a person of very ordinary attainments. Passages of Scripture are frequently introduced, and with considerable judgment and effect, as tending either to confirm or illustrate the point under discussion. The whole treatise is composed in a simple and unaffected style, and seems to imply in the author a familiar acquaintance with the writers of the three first centuries. Our limits will neither allow us to give an accurate analysis of the work, nor to furnish very numerous quotations; we can do little more than supply a general, but, as we hope, a correct idea of it.

Part I. consists of eighteen chapters, relating chiefly to the existence, attributes, and providence of God; the immortality of the soul; the worship of the Supreme Being; the guilt of man, and the means of his recovery. The corruption of human nature is stated in the strongest terms; and the views of the Metropolitan on the essentials of Christianity are decidedly of that sort which would in this country be called evangelical:—not, however, of the Calvinistic, but of the Arminian school. The following extracts will shew the justice of this observation.

"God's omniscience is that attribute by which he penetrates into the very essence of all that does, shall, or could exist. Hence God is called the searcher of hearts, and

** The priests in the Greek Church are allowed to marry; but not the bishops."

the trier of the reins, and the judge of the thoughts of the heart. The foreknowledge of God is certain: however, it doth not infringe the liberty of man's will; that is, we ought not to suppose that we are obliged by some fatal necessity to do good or evil; for God seeth the future as he beholdeth the present, consequently, from eternity itself, he seeth the actions of men just as they are to happen in time, according to the law of free-will. But the free act of God's foreknowledge does not infringe on man's liberty." p. 44.

"There is nothing impossible for God. And this Divine Omnipotence becomes more conspicuous when we reflect, that he can create; nay, create out of nothing, by the word of his power, without the smallest difficulty. However, God doth not do all that he could; but he doth what he will: and he willeth that alone which is agreeable to his infinite wisdom. Thus, for example, God could by force keep men from sinning: but were he to do so, then the freedom of man's will would be infringed, and in so doing he would have acted contrary to his infinite wisdom, which requireth man to be free in all his acts. Moreover, were man withheld from sin by the power of another, even then he would not be less blameable or unrighteous than if he were permitted to sin as he would. But God, as more beneficent, hath given us sufficient warnings against evil, without violating the freedom of our will. Of the omnipotence of God, the Scriptures reason in the same manner. 'I know that thou canst do every thing, and that no thought can be withheld from thee,' Isa. xliii. 2." pp. 46, 47.

"The Word of God, in a number of passages, speaks of man as weak, and blind, and forlorn, and ruined, and dead, and in such a state, that, without the blessings of revelation he is accounted altogether unable to do good, and needs to be spiritually born again. From these considerations, it without doubt follows, that man, by his own power, is unable to render unto a spotless and holy God an acceptable service;—by his own power, I say; for we shall see afterwards what view we ought to take of evangelical worship; and we shall also speak of the origin of this corruption, when we come to treat of the symbol of faith. But we have been the more particular on the weakness and corruption of human nature, because these considerations pave the way for the Gospel.

"2 Before man can be justified at the bar of Eternal Equity, he must appear without the least sin. But who among the children of men can say this of himself?

All of us are guilty of committing sin every moment, either in thoughts, words, or actions: none was ever yet found so holy, as not to have been the servant of sin. Every individual of the human race has bowed down to this Babylonish idol; and the Holy Scriptures most powerfully bear testimony to this truth. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us,' 1 John i. 8. 'But we are all as an unclean thing, and all our righteousnesses are as filthy rags,' Isa. lxiv. 6. 'Enter not into judgment with thy servant; for in thy sight shall no man living be justified,' Psalm cxliii. 2." pp. 69, 70.

On "the means of reconciliation with God, and of recovery out of our natural state;" after shewing that the hope of effecting this, either by "the fulfilling of the Divine law," or by "repentance," is altogether vain; he remarks, that, though "such sentiments are very consonant with the reason of man," yet—

"the Holy Scriptures more particularly put us in remembrance, that man of himself has not sufficient power to reconcile God, and that he every moment provokes him to anger. 'For we have before proved both Jews and Gentiles, that they are all under sin,' Rom. iii. 9; that is, that all mankind are fallen into the abyss of iniquity, and are unable to deliver themselves out of it. This truth ought to be strongly impressed on the mind of every one; because it points out to man how much he stands in need of the faith of the Gospel; and hence the Apostle Paul arranged his reasonings, in the Epistles to the Romans, Galatians, and Hebrews, in the same order which we have here taken, to prove that man is in a helpless state. And indeed no one will seek for a physician till once he be convinced of his being in great distress.

"However, some will perhaps say; What, are we then to fall into despair? Certainly, if you continue to look up to yourselves for help. But when we reflect on the inexhaustible goodness of God, and on his infinite wisdom, then we are comforted by hope, and our fears are dispelled; and in this hope we ought frequently to join in the words of Isaiah: 'Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah; i. 9, also Gal. iii. 16. And we ought to

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keep in remembrance these words of Paul to the Romans: 'But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.' Rom. iii. 21, 22." pp. 76-78.

In the First Part of his work, the author considers himself as drawing his conclusions according to sound reason, with occasional illustrations from the Holy Scriptures. The Second Part, "Of the Faith of the Gospel," is founded entirely on the Word of God.

This part is divided into 41 chapters. The principal subjects are—Divine Revelation; Justification by Faith; the Doctrine of the Holy Trinity; The Condition of Man; the Incarnation, Death, and Resurrection of Jesus Christ; the Descent of the Holy Ghost; the Mysteries of the New Testament, and the Resurrection of the Dead.

With respect to the Trinity, it is to be observed, that the Holy Ghost is represented as proceeding not from the Father and the Son, according to the Nicene Faith, but from the Father alone. The title of the 9th chapter, "Of the Mystery of the Holy Trinity," is in these terms:—

"The most holy faith of the Gospel first teaches us, that God is one in essence, but in three persons: The Father, uncreated; the Son, inexplicably, and from eternity, begotten of the Father; and the Holy Ghost from the same Father, incomprehensibly proceeding, served, revered, and glorified in one indivisible worship." p. 109.

We select one passage from the body of the chapter.

"The Holy Faith reveals to us the most exalted mystery of the Holy Trinity; that is, that God is one in essence in three persons, God the Father, God the Son, and God the Holy Ghost; yet not three Gods but one God, because one in essence. The Father is Lord, the Son is Lord, the Holy Ghost is Lord: yet not three Lords, but one Lord. The Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty: yet not three Almighties, but one Christ. *Observ.* No. 150.

Almighty God. I believe in God the Father, I believe in God the Son, I believe in God the Holy Ghost: yet not three faiths, but one faith. I worship God the Father, I worship God the Son, I worship God the Holy Ghost: yet not three worships, but one worship, one reverence, one adoration, one glorifying of the Holy Trinity." pp. 110, 111.

The peculiarity of this great man's opinion, with respect to the procession of the Holy Ghost, tends in no degree to lower his estimate of the influence of the Spirit. The 26th chapter, "Of the Descent of the Holy Ghost," is clear upon this point, and no apology will be wanted for inserting an extract from it.

"The Lord Jesus Christ, after his ascension, sent to the apostles, and to all believers, the Holy Ghost, by whose blessed influence man is saved" p. 156.

"The operations of the Holy Spirit, by which the salvation of men is perfected, are various. The man who is wandering in error, and hardened in sin, or rather dead in sins, he calleth to the faith by the word, granting him different opportunities to turn from his evil ways. By his internal operations, he softens the heart, kindles in the mind the light of the knowledge of God, regenerates and cleanseth from sin in baptism, renews in repentance, and unites unto Christ mysteriously in the communion; and spiritually, through stedfast continuance in the faith, he directs to every work of godliness; comforts and supports in temptations and trials, and internally assures us of that great love wherewith our heavenly Father encompasseth us." pp. 157, 158.

"According to the Apostle Paul, the following graces are the signs and fruits of the Holy Spirit dwelling in man. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Gal. v. 22." pp. 158, 159.

Under the head "Mysteries" are enumerated "Baptism, the Chrism, the Eucharist, Repentance, Ordination, Marriage, and the Sanctified Oil."

"The two chief and most eminent mysteries in the New Testament are, Baptism, and the Eucharist or the Communion. Of the rest, the Chrism and repentance belong to every Christian; but Ordination, Marriage, and the Sanctified Oil, are not binding on all." p. 175.

The account of Baptism, p. 175, is far more correct than that which some zealous persons have recently given among ourselves:—Platon never substitutes baptism for regeneration.

The Chrism is administered immediately after baptism, and is the *Confirmation* of the Greek Church. The Confirmation of the Church of England requires a more advanced age, and a knowledge of Christian principles. The Chrism appears to be a superstitious ceremony: it is performed

“by the priest anointing the baptized person with holy ointment, with which he makes the sign of the Cross on his forehead, eyes, nostrils, mouth, ears, breast, hands and feet, repeating these words at each sign: ‘The seal of the gift of the Holy Ghost.’ This ointment is composed of upwards of twenty different ingredients, and is prepared and consecrated with great ceremony, once a year, at Moscow, by a bishop, on Thursday, in Passion Week.” p. 179.

In his chapter on the Eucharist, the writer condemns

“the superstitious Pope for having, in evident opposition to the words of the Lord, taken away the cup of communion from the common people, and for giving them the communion only in unleavened wafers.” p. 181.

But the doctrine of Transubstantiation, probably “introduced by the Roman Catholic priests of the middle ages” (p. 3,) is admitted both in the Russian and the Eastern Churches. The communicants receive the elements of both kinds standing: a little warm water is mixed with the wine, perhaps “in reference to the blood and water which flowed from the side of our Saviour.”

“Repentance is a mystery in which the believer, on the sincere confession of his sins, and in a firm reliance on the merits of Christ, receiveth the remission of his sins from God, through the servant of Christ.” p. 186.

Confession is recommended (p.

187,) as it affords opportunity of advice from the servant of Christ, and of the assurance of remission of sins in his name; and this confession, according to Platon, should not be general, but particular. Formerly the priests made very minute inquiries of the person who came to confess; but he now only recites the Ten Commandments, and asks the offender which he has been guilty of breaking. The common people confess in the church, one by one: the rich at home. After confession, the priest prays that Jesus Christ would forgive the person all his sins; and he then absolves him in the name of the Father, and of the Son, and of the Holy Ghost.

“Ordination is a mystery in which the Holy Ghost, by the laying on of the hands of his servants, consecrateth the worthy person chosen, to dispense the ordinances, and feed the flock of Christ.” p. 188.

“This ordination is performed through the invocation of the Holy Ghost, and the laying on of hands in the midst of the assembled church, who confirm the choice made, by exclaiming, ‘He is worthy.’” p. 189.

“Marriage is a holy rite, in which the servant of the church unites two marriageable persons, and prayeth for the blessing of God to fall upon them.” p. 191.

We are informed in a note, that the author

“has been censured for departing from the orthodox faith; for in place of calling marriage a *tain* or mystery, he uses quite a different word, and denominates it an *obriad*, which literally signifies a rite or ceremony.” p. 191.

“The sanctified oil is a mystery in which the servant of the church, in anointing the sick with oil, prayeth to God for his recovery from sickness, and for the forgiveness of his sins.” p. 193.

This ceremony may be used in any case of illness, whether extreme or not. Like many other rites of the Russian Church, it is of a character closely allied to superstition.

“According to the ritual of this mystery, it properly requires seven priests to perform it, who, each of them in the course of the

prayers, with a twig, upon the end of which there is a little cotton, anoints the sick person with oil on the chief parts of the body. In doing this, they make use of seven small twigs, one for each priest. But this mystery is now administred by fewer priests, for in the country it is difficult to collect the number stated in the regulations." pp. 193, 1

The 39th chapter relates to Traditions and ceremonies, such as using candles as a mark of burning faith; crossing themselves; but in this and in other chapters, the good Metropolitan has evidently accommodated himself a little too much to the general taste.

The third part, "Of the Law of God," contains sixteen chapters, and may be generally described as an explanation of the Commandments, and an illustration of the Lord's Prayer. In this, as in the other parts of the work, there is much of excellent and valuable matter; his allusions to the practices and opinions of the Russians are frequent and pointed.

Our curiosity was a little excited to discover in what way the invocation of saints could be reconciled to the prohibition of the First Commandment, and the idolatrous veneration of pictures to the Second. For every traveller in Russia knows that saints are invoked and pictures worshipped with as little reserve as in the most superstitious days of the Church of Rome.

A careful perusal of the fifth and sixth chapters will convince the reader, that Platon is anxious to do away the obvious mischiefs of these superstitious observances. He affirms, that the invocation of saints is not contrary to the First Commandment, and adopts the usual defence that it means nothing more than that they should pray for us through the mediation of Jesus Christ; and he believes them to have a sincere desire whether on earth or in heaven for human happiness.

"However, we ought not foolishly to imagine that this respect given by us to

the saints, will be of any advantage to us, if we live in sin and impenitence; for there can be no honour shown to the saints equal to that of imitating their lives, and trusting in God alone according to their example.

"Those, therefore, are inexcusable, and grievously transgress against this commandment, who render unto the favourites of God, divine, or nearly divine honours, and who trust in them almost as much as in God himself; who offer up prayers to them more frequently than to Him; who respect their memory, and keep their holydays with a greater degree of devotion than the holydays of the Lord, and reverence their pictures more than those of our Saviour himself. For the favourite saints of God are of themselves by no means so great; they are the servants of God, and the work of his hands; consequently, between them and God there is an infinite difference. It is necessary, therefore, for every one to be very watchful, that he be not infected with such errors." pp. 222, 223.

He asserts also, that "reverencing the pictures is not contrary to the Second Commandment:" and his arguments are, that they do not attempt to represent God under any form, but our Saviour only in fashion as a man or his chosen servants; and that the obeisance paid to the pictures of saints is a reverence rendered to them out of a loving heart, as his favourites, and as of the same nature and of the same church, and members of the same body with the Christian. After pointing out the abuses, however, to which this practice is liable, he reminds his readers,

"1st, That the worship of God can never be sincere, unless it proceed from a contrite and unfeigned spirit. For all external rites of worship are only marks testifying our internal piety and sincerity towards God, without which they signify nothing. And therefore the Gospel requires, that the worshippers of God should worship him in spirit (not externally alone,) and in truth, or not in hypocrisy. 2d, We must hold to the Divine word alone, and rest assured, that it only contains the true rules by which we ought to please God. And therefore Christ said concerning the holy Scriptures, that in them is contained eternal life." pp. 230, 231.

It is evident that the mind of

Platon was far more enlightened, than some parts of his work might lead us to imagine : and if our judgment of the Greek Church were to be formed from our opinion of this writer, we should be inclined to say little either of its idolatry or superstition. But what are we to think of the concurrent testimony of all travellers ? It will prove, that whatever may be the views of learned and able men, the great body of the people are immersed in the grossest ignorance.

The idle legends of the Virgin of Vladimir, the Virgin with the bleeding cheek, the Virgin with three hands ; the particular places consecrated to particular saints, as so many tutelary deities ; bodies, *miraculously* preserved of saints, who have been dead for ages ; pictures transferred from place to place by the ministry of angels, and supposed to be capable of healing the sick, restoring sight to the blind, and showering down favours of all sorts upon their worshippers ; pilgrimages from every part of the empire to Kieff and Troitza, for the purpose of devotion to old pictures and withered and wonder-working remains ;—these and a thousand other things must tend to prove the general ignorance even of the priesthood, or at least their general neglect.

"The picture of a saint," says Dr. Clarke, "found accidentally in the street, human bones dug up in a forest, a dream, any casual and rude representation of a cross, in straws which have fallen together at the meeting of roads, or a *lusus naturæ*, the colours of a pied horse, veins in a piece of flint or marble ; in short, whatever represents, or is supposed to represent, any object in their prodigious catalogue of superstition, might occasion a resort of devotees, give rise to a church, or market-place for wax-chandlers, painters, and silver-smiths, as famous as the shrine of Diana of Ephesus."

Then follow some very striking facts illustrative of the general pro-

position. In a subsequent part of the volume, the same lively writer relates the following anecdote :—

"One day, ascending by this staircase, we found all the churches in the Kremlin open, and a prodigious concourse of people assembled at the celebration of the great Festival of the Ascension. It is difficult to describe the scenes then exhibited within these buildings. I was carried in by the crowd, which rushed forward like a torrent ; and, being lifted by it from the ground, beheld, as I entered, a throng of devotees, in which there was danger of being pressed to death ; all of whom were in motion, crossing themselves, bowing their heads, and struggling who should first kiss the consecrated pictures. The bodies of their saints were exposed : and we were shewn, by the attending priests, some of the wood of 'the true Cross.' Women, with tears streaming from their eyes, were seen lifting their infants, and teaching them to embrace the feet and hands of the images. Observing a crowd particularly eager to kiss the skull of an incorruptible saint, I asked a priest, in Latin, whose body the sepulchre contained. 'Whence are you,' said he, 'that you know not the tomb of St. Demetrius ?'"

The volume concludes with an Appendix, containing an account of the different sects of Dissenters in Russia.

Schismatics seem first to have made their appearance in Russia about 450 years after the introduction of Christianity into that country. They were of the class of Judaizing Teachers. Persecution was occasionally the doom of these seceders ; but the schism was never destroyed.

A more serious division took place in the sixteenth century, on account of an attempt to correct the numerous errors which were acknowledged to have crept into the sacred books. Many were alarmed with the idea, that these writings

would be corrupted under the pretence of correcting them; and when a similar attempt was made in the seventeenth century, the same apprehension was revived, and the schism continued to increase. These divisions appear to have been created partly by designing men, and partly through the ignorance of the people. The spirit of dissent, when once excited, indulged many fancies, and gave birth to different sects. The Raskolniks or schismatics may, however, be considered as composed of two grand divisions: viz. the Popofschins or such as admit priests from the National Church; and Bezpopofschins, or such as have no priests at all, or priests of their own ordination. These two designations must be understood to comprise many different sects.

If we were ignorant of the history of dissent in our own country, we should be surprised, perhaps, at the reasons for it in Russia. It is not upon matters of faith, that the national church and the dissenting interest are in general opposed, but whether old or new pictures are to be used in Divine worship, and whether twenty volumes folio, containing the Church Service, ought to be received in their ancient or in their corrected state. It is remarkable, however, that the Raskolniks are distinguished for their morals and integrity, and are usually much better acquainted with the holy Scriptures than their neighbours. It is difficult to ascertain their numbers: but most of the opulent Russian merchants of Petersburg, Moscow, and the other great towns of the empire are Raskolniks.

The Popofschins embrace the great majority of Russian Dissenters:—of these the principal sects are,—1. The churches at Vetka and Staradubofsk. They have been scattered by persecution even to Siberia, and with increasing numbers.—2. The Diaconofschins, an excrescence of the church at Vet-

ka: they quarrelled with the Vetka Raskolniks about the mystery of the Chrism and the right form of the Cross.—3. The Peremazanofschins or Reanointers. They sprung also from the people at Vetka, and they reanoint their proselytes by the Chrism. This sect is numerous in Moscow.—4. The Epefanofschins, nearly the same with the old ceremonialists of Staradubofsk; only they pay some respect to the bones of an old monk.—5. The Tschernabottsi, a recent swarm from the old hive of Staradubofsk. They refuse civil oaths: will not be shaved, and therefore furnish no recruits to the army, and decline praying for the emperor according to the form prescribed by the holy synod.

The Bezpopofschins include the following divisions:

1. The Duhobortsi, a race that say they are descended from Shadrach, Meshech, and Abednego; but they sprang up in the middle of the last century. Mr. Pinkerton employs some pages in his account of them. They are peaceable, and of good morals: but never enter the national church, nor bow before the pictures, nor cross themselves, nor observe the appointed fasts. They are eminent for brotherly love, have all things in common, are hospitable to strangers, kind to the afflicted, and have no punishments among their members but expulsion from their society. The following account of them is extremely curious:

“The Duhobortsi affirm, that every external rite, in regard to salvation, is of no avail whatever, and that the outward church, in consequence of her corruption, is now become a den of thieves. On this account, they confess that alone to be the one, holy, catholic, and apostolic church, which the Lord gathered by his appearance, which he enlightens, and adorns, by the gifts of the Holy Ghost, and which on this account is the company of the faithful, or of true believers, in all ages.

“In this persuasion they frequently have meetings among themselves, but have no stated place appointed for this purpose, as they account every place alike holy: hence these meetings are held in the first conve-

nient place they can find. Neither do they appoint any particular days for this purpose, accounting all days alike. They have, therefore, no holydays : but their meetings are frequently held on the holydays appointed by the church, when other people are not engaged in labour; for if they were to work on the holydays of their neighbours, they say, they should subject themselves to double persecution, and might be represented as disobedient to the laws of the empire.

"Each of them is at liberty to hold a meeting in his own house, and to invite such of his brethren as are near him to attend. In such meetings, they always sup together; and should the brother in whose house the meeting is held not be able to provide food sufficient to entertain his guests, in that case they either send themselves, before hand, provisions for this purpose, or bring them along with them.

"Being assembled, they salute one another; the men salute the men, and the females the females, by taking each other by the right hand, and thrice bowing and kissing one another; at the same time every one pronounces a short prayer. These three bows and three embraces, they perform in the name of the three-one God, to the purifying of the flesh, and to the rooting out of pride. They take each other by the hand as a mark of their union in love, in calling, in knowledge of judgment, and of the unseen God, who is within them.

"In the course of the meeting, they pray one after another, sing psalms, and explain the word of God; but as the greater part of them are unable to read, most of this is performed in their assemblies extemporaneously. They have no appointed priests, but confess Jesus Christ alone to be the only just, holy, pure, undefiled priest, separated from sinners, and exalted above the heavens; he also is their only Teacher. In their assemblies they instruct each other from the Scriptures; every one speaks according to the grace given him, to the admonishing and comforting of his brethren. Even women are not excluded from this privilege; for they say, Have not women enlightened understandings as well as men? They pray standing or sitting, just as it happens. At the end of the meeting they again embrace each other thrice, as at the beginning, and then separate." pp. 309—312.

The articles of their belief, and many of their peculiarities, are detailed in the several pages from p. 316 to p. 330. Whoever peruses this statement, will be inclined to pro-

nounce the Duhobortsi to be the Quakers of Russia.

2. The Pomeryans. They require their converts to be re-baptized, believe that antichrist is already come, and recommend a life of celibacy and solitude.

3. The Theodosians, a schism from the Pomoryans, whom they deserted, chiefly on account of their not purifying what they purchased in the market of unbelievers, and not writing the superscription upon the Cross! They are numerous, and have some good regulations.—And for discrepencies equally weighty and wise, about marriage, and the cross, and rebaptism, and particular pictures, and circumcision, we have still to enumerate several hard names of determined schismatics; such as, 4. The Philipofschins; 5. The Netovtschins; 6. Pastushkoc Loglasia; 7. Novojentzi; 8. Samokrestschentsi, or self-baptizers! 9. Tschuvstviniks; 10. Molokans; 11. Ikonobortsi—these admit no pictures or images into their worship, and thus deserve to be ranked with more respectable associates; 12. Seleznevtshini. To these is to be added the sect of Martinists, followers of one Martin, a Frenchman. Their tenets are in the highest degree mystical: they pretend to visions and discoveries, and maintain that the word of God contains not only the way of deliverance to fallen men, but discovers also the secrets of nature: they are of a class similar to the disciples of Behmen and Swedenborg, and, with loud pretensions to wisdom and learning, are as ignorant of Divine Truth as the poorest among their countrymen.

It were devoutly to be wished, that this work of Platon might be read with attention by all the Russians, who are capable of reasoning and reflection. It is not without errors, and some of these errors are important; but it is the production of a man, who rises infinitely above the highest flights of the rabble

of pretenders to religion, whether staunch churchmen or inveterate sectarians. A great change is at this moment taking place throughout the Russian empire; and the measures recently adopted for the circulation of the Scriptures through all the provinces—measures as wise as they are benevolent—cannot fail to correct many delusions and to be productive of important benefits. The blessings of religion are not to be diffused in a day. We look not for miracles; but for the silent operation of sacred principles, for that gradual and almost imperceptible advance in civilization and knowledge, which in the end changes the character of nations, and converts uncultivated man into an animal of a higher order. The public events, which we have recently witnessed, must tend to give a powerful impulse to the minds of the Russians; and the spirit of inquiry and improvement, which has now gone forth, will doubtless be assisted in its progress by the liberal and enlightened policy of the emperor. We consider it as an auspicious circumstance, that at the very

time when the convulsions of Europe have roused from their comparative slumber, so many provinces of that extensive empire, and have given the inhabitants of those distant lands an interest in the affairs of nations, which was never excited before, the Volume of Inspiration has been freely opened to their view. To expect any remarkable immediate effect from the dispersion of the Scriptures in a country, where civilization is still in its infancy, would imply little knowledge of the character of man: it is by slow progress that kingdoms advance to the maturity of their moral and religious state; but the experience of past ages must convince us, that the Word of God, however slow in its operation, is mighty in its influence; and we doubt whether any single plan could be proposed more likely to raise the human animal to his proper rank and condition, than the circulation of that book, which inculcates the best principles of action, points out his relation to the Deity, and unfolds the high destinies of a future world.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Campaign of Germany and France subsequent to the expiration of the Armistice in 1813, by J. Philippart, Esq.;—the Life of Sir Benjamin West, comprising Anecdotes of the most celebrated characters in Europe and America, during the last sixty years, by Mr. Galt;—The Travels of Dr. Holland in the South of Turkey, in 1812 and 1813;—A pair of celebrated Hemispheres, projected by Mr. J. Heming, of Magdalen Hall, Oxford, engraved by Mr. Lowry, with an explanatory Treatise.

In the press:—The Origin of Pagan Idolatry, in three vols. 4to. by the Rev. G. S. Faber;—The confessions of Sir Tho-

mas Longueville, by R. P. Gillies, Esq.;—A voyage to the Isle of Elba, from the French of M. Arsenna Thiebaut de Berneaud;—A Tour through the Island of Elba, by Sir R. C. Hoare, in imperial 4to., with engravings from drawings on the spot, by J. Smith;—A work on the population and Resources of the British Empire, by Mr. Colquhoun;—Translations from the popular Poetry of the Hindoos, by Capt. Broughton;—The First Volume of Mr J. Turner's History of England, extending from the Norman Conquest to the Reign of Edward the Third.

On the 19th of May, the Prize Compositions at Oxford were adjudged to the following Gentlemen: *Latin Essay*—De Ephoro-

rum apud Lacedæmonios Magistratu—Mr. RENN DICKSON HAMPDEN, B.A. of Oriel College. *English Essay*—A Comparative Estimate of the English Literature of the 17th and 18th Centuries—Mr. RICHARD BURDON, B. A. Fellow of Oriel College. *Latin Verse*—Germanicus Cæsar Varo Legionibusque suprema solvit—Mr. W. A. HAMMOND, undergraduate Commoner of Christ Church.—Sir R. Newdigate's Prize: *English Verse*—Niobe: Mr. J. L. Adolphus, undergraduate Scholar of St. John's.

Great Additional facilities have of late

been afforded by the Trustees of the British Museum, to persons wishing to visit that noble Institution. Any decently dressed person may, on every Monday, Wednesday, and Friday (except in Christmas, Easter, and Whitsun weeks, and the months of August and September) obtain free admission between the hours of Ten and Four, without fee or delay, and may pass as many hours as he pleases in viewing the Museum, which has, within the last few years, been enriched by immense accessions of most interesting objects of curiosity, taste, and science.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Fathers of the English Church, or a Selection from the Writings of the Reformers and early Protestant Divines of the Church of England. 8 vols. 8vo. 4l. 18s. 6d.

Sermons by the Rev. A. Alison, LL. B. 8vo. 12s.

An Address to the Rev. Eustace Carey, Jan. 19, 1814, on his Designation as a Christian Missionary to India, by Rob. Hall, M. A. of Leicester.

The Influence of Bible Societies on the Temporal Necessities of the Poor; by the Rev. Thos. Chalmers, Kilmany. 1s.

A Funeral Sermon on the Death of the Rev. H. Foster, M. A., preached at St. James's, Clerkenwell, June 5, 1814, by H. G. Watkins, M. A., with a Brief Memoir of his Life. 1s.

Distresses in Germany, a Sermon, preached at St. Swithin's, London Stone, by H. G. Watkins, M. A. 1s.

MISCELLANEOUS.

Illustrations of Northern Antiquities, from the earlier Teutonic and Scandinavian Romances, being an Abstract of the Book of Heroes, and Nibelungen Lay; with Translations of Metrical Tales, from the old German, Danish, Swedish, and Icelandic Languages; with Notes and Dissertations. Royal 4to. 3l. 3s.

Literary Anecdotes of the 18th Century; by John Nichols, F. S. A. Vol. VIII. 1l. 7s. with seven portraits.

Portraits of illustrious Personages of Great Britain, with biographical and historical Memoirs of their Lives and Actions; by Edmund Lodge, Esq. Lancaster Herald, F. S. A. Part I. folio.

A Translation of the First Part of the Memoirs, &c. of Baron de Grimm, for the Years 1753 to 1770. 2 vols. 8vo. 1l. 8s.

The Chemical Guide, or complete Companion to the portable Chest of Chemistry; by Reece and Co. 8vo. 7s. 6d.

Compendium of Laws recently passed for regulating the Trade with the East Indies; by Thomas Thornton. 8vo. 7s.

The History of Fiction; being a critical Account of the most celebrated Prose Works of Fiction, from the earliest Greek Romances to the Novels of the present Age; by John Dunlop. 3 vols. post 8vo. 1l. 11s. 6d.

Thurston's Illustrations of Lord Byron's Poem of the Corsair. Royal 8vo. 5s. 6d.

An Enquiry into the History of Scotland, preceding the Year 1056, including the authentic History of that Period. To which is added, a Dissertation on the Origin and Progress of the Scythians or Goths; being an Introduction to the ancient and modern History of Europe, by John Pinkerton. With a plate and six maps. 2 vols. 8vo. 1l. 16s.

The Chronicles of Scotland: published from several old Manuscripts; by Robert Lindsay, of Pitscottie. 2 vols. 8vo. 1l. 1s.

An Account of Baths, and of a Madeira House, at Bristol; with a Drawing and Description of a Pulmometer; and Cases, showing its Utility in ascertaining the State of the Lungs in Diseases of the Chest; by Edw. Kentish, M. D. 8vo. 3s. 6d.

Result of Experience in the treatment of Cases of defective Utterance, from Deficiencies in the Roof of the Mouth, and other Imperfections and Mal-conformations of the Organs of Speech; by John Thelwall, Esq. 8vo. 5s.

Annals of the Poor; containing the Dairyman's Daughter, with considerable Additions; the Negro Servant; and the Young Cottager; by the Rev. Legh Richmond, A. M. Rector of Turvey. 12mo. 7s.

Rights of Literature, or an Author's Appeal to the Legislature; by John Britton, F. S. A. 8vo. 3s. 6d.

The Edinburgh Encyclopædia, or Dictionary of Arts, Sciences, and Miscellaneous Literature; conducted by David Brewster, LL. D. Vol. VII. Part II. 1l. 1s.

Klopstock and his Friends; a Series of Familiar Letters, written between the years 1750 and 1803. Translated from the German, by Miss Benger. 8vo 10s 6d.

Letters on the Writings and Character of Rousseau; by Mad. de Staël. 8vo. 5s.

An Essay on Light and Vision, with Directions for the proper Application of Glasses to defective Sights; by John Bywater. 5s.

A new edition of Klopstock's Messiah; by the Rev. Thomas Raffles, of Liverpool. 3 vols. 12mo.

Bonaparte: a Poem; by Lord Byron. 1s. 6d.

Eighteen Hundred and Thirteen; a Poem, in Two Parts; by Mrs. Grant, of Loggan. 8vo. 8s.

Christian Conqueror, or Moscow burnt and Paris saved. 8vo. 1s. 6d.

Observations on the Effect of the Corn Laws, and of a Rise or Fall in the Price of Corn on the Agriculture and general Wealth of the Country; by the Rev. T. R. Malthus, Professor of Political Economy at the East India College. 8vo. 2s.

A History of the University and Colleges of Cambridge; including Notices relating to the Founders and Eminent Men; by G. Dyer, A. B. Illustrated by 32 Engravings. 2 vols. 8vo. 2l. 2s.—royal 3l. 3s.

The Border Antiquities of England and Scotland; comprising Specimens of Architecture and Sculpture, and other Vestiges

of former Ages; by Walter Scott, Esq. Part VII. 4to. 10s. 6d.

Of Bonaparte and the Bourbons, and the Necessity of rallying round our legitimate Princes for the safety of France and that of Europe; by F. A. de Chateaubriand. 4s.

Voyages and Travels in various parts of the World during the Years 1803, 4, 5, 6, and 7; by G. H. Von Langsdorff. Vol. II. 4to. 1l. 17s. 6d.

Travels to the Source of the Missouri River, and across the American Continent to the Pacific Ocean; performed by Order of the Government of the United States in the Years 1804, 1805, and 1806; by Capts. Lewis and Clarke; published from the Official Report, and illustrated by a Map of the Route, and other Maps. 4to. 2l. 12s. 6d.

A Voyage round Great Britain, undertaken in the Summer of 1813, and commencing from the Land's-end, Cornwall; by Richard Ayton and Wm. Daniell, A. R. A. No. IV. imp. 4to. 10s. 6d.

Sir William Stanley's Gariand, containing his twenty-one years Travels through most parts of the World, and his safe Return to Latham Hall. 8vo. and 4to.

RELIGIOUS INTELLIGENCE.

MISSION TO THE SOUTH SEAS.

THE Directors of the London Missionary Society have received a letter from the Missionaries at Eimeo, near Otaheite, dated Oct. 21, 1812. They had been driven from these islands by the wars which had occurred among the natives; but had recently returned, to the number of seven men and seven women, besides some children. Three of the women had recently died, and their loss seemed to be severely felt. One of their number, who had gone to Port Jackson to be married, had returned with his wife, a fortnight before, bringing a kind letter from Governor M'Quarrie, who had shewed himself a real friend to the Mission, and also from the Rev. Mr. Marsden, who had treated him with great affection, and had manifested an ardent zeal to serve the interests of the Mission. At the recommendation of these excellent men, they had commenced building a vessel for their accommodation. Their missionary labours had hitherto been confined to the neighbourhood of their residence: they had formed a school which was attended by 20 scholars, and they hoped the number would soon increase. Divine service was performed every Sunday in the native language;

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preaching in the forenoon, and catechising in the afternoon; but it was thinly attended. Several individuals are stated to have greatly benefited by their instructions. Among the rest, king Pomarre appears to have been influenced by them to offer himself a candidate for baptism, declaring it to be his fixed purpose to devote himself to God. He gave the Missionaries to understand, that this resolution was the result of long and increasing conviction of the truth and excellency of the religion of Christ. He had endeavoured to persuade the two principal chiefs in the island to take the same step: but they told him, he might do as he pleased: they would cleave to Oro, which he observed was cleaving to Satan, adding, that if no one else would embrace the Gospel, he would, as he desired to be happy after death, and to be saved in the judgment of the great day. The state of his affairs calling him from Eimeo to Otaheite, Pomarre carried on a correspondence thence with the Missionaries. The original letters of Pomarre, in his own handwriting, have been transmitted to England, and a translation of them has been made. We can find room for only a few very brief extracts.

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Speaking of the troubles in which he was involved, he observes, "My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well off. But, O! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved through Jesus Christ! And may Jehovah regard me before I die! and then I shall rejoice, because I have obtained the favour of Jehovah."

Again: "The affairs of Tahite are pretty well settled; the chiefs having sent professions of subjection; but how this will continue is uncertain. However, at present all is well."

"I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ! It is my earnest desire that I may become one of Jehovah's people; and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of himself, and my accumulated crimes!"

"If God were pleased to create all mankind anew, then they would be good. This is my earnest desire, that God would enable me from my heart to love that which is good, and to abhor that which is evil; and that I may be saved by Jesus Christ. My dear friends, write to me, that I may know your minds. Inform me also of the news from Port Jackson; and whether King George is alive or dead."

"May Jehovah and Jesus Christ our Saviour bless you!"

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The sixth annual meeting of this Society was held on the sixth May, at Freemasons' Hall, his Royal Highness the Duke of Sussex in the chair. After the report was read, several noblemen and gentlemen powerfully advocated the cause of the Society—among the rest, the Royal Chairman, Lord Calthorpe, Mr. Wilberforce, Mr. Way, the Hon. and Rev. G. Noel, the Rev. Dr. Randolph, the Rev. Mr. Simeon, the Rev. Mr. Grimshaw, the Rev. Dr. Collyer, the Rev. W. Way, &c. &c. &c. Our limits will not allow us to give any account of the speeches that were delivered in favour of the institution. The hall was crowded by a respectable assembly of ladies and gentlemen. Sermons had been preached by the Hon. and very Rev. the Dean of Wells, and the Rev. W. Cooper; the collections after which amounted to 268*l.* 13*s.*

The following is an abstract of the Report:—

Thirty-two adult persons of the Jewish persuasion have embraced the Christian faith, and have been baptized under the patronage of this institution.

Schools have been opened for the children of Jewish parents. The number of both sexes admitted, from the commencement of the Society in 1809, amounts to 126; of whom there have been placed out to business, and apprenticed, 13;—withdrawn by their parents, 15;—dismissed, 6;—dead, 8;—remain in the school, 84.

Four Jewish youths are under the care and gratuitous tuition of the Rev. Thomas Fry, one of the Secretaries, with a view to their education for the Christian ministry.

For the employment of Jews who, in consequence of their conversion to Christianity, or discovering an inclination to inquire into its evidences and principles, have been cast off by their connexions, and deprived of their former means of subsistence—

A Printing office has been established, in which considerable encouragement has been received. Several respectable works have been printed in a manner that it is hoped cannot fail of recommending the office to the patronage of all the friends of the Institution.

A manufactory of Baskets has lately been commenced, and is already in a promising state.

An Asylum has also been opened for the reception and employment of Jewesses.

A translation of the New Testament into the Hebrew language is carrying on. The Gospel of St. Matthew, after having been revised and corrected by several professors in the universities, and many other learned men in different parts of the United Kingdom, is now completed; and the work is going on with all possible despatch.

Various tracts in several languages are always in readiness for distribution among such Jews as may be inclined to receive them. The Committee have to acknowledge, with great gratitude, the success of some of their tracts presented by Dr Naudi, of Malta, to Mr Murtheim, a wealthy merchant of Tripoli, who by reading them was led to search the Scriptures and ultimately to embrace Christianity, and who is at this time a diligent and laborious missionary on the coast of Barbary; where his general knowledge of the Hebrew, Arabic, modern Greek, and several other languages, qualifies him for very extensive usefulness.

A large and commodious building, called

the Jews' Chapel, has been opened for several years in Spitalfields, where the Rev. J. S. C. F. Frey statedly delivers lectures addressed to his Jewish brethren.

The Society is building a new Episcopal chapel at Bethnal Green, to be officiated in by Clergymen of the Established Church, which is expected to be ready for opening in May. Lectures to the Jews have been regularly preached at several other places, both in the Established Church and among the Dissenters.

On the first of every month is published, price 6d, "The Jewish Repository, or Monthly Communications respecting the Jews, and the Proceedings of the London Society." This work is particularly recommended to the different Auxiliary and Penny Societies, and to all persons who wish to assist the institution, or to obtain information respecting it.

Auxiliary Societies have been instituted in various parts of the United Kingdom; and many benevolent persons, impressed with the obligations of Christians to seek the conversion of the Jews, have formed, and are now forming, Associations to promote a subscription, in which the poorest disciple of Christ may take a share, by contributing one penny per week, or sixpence per month.

The success which has already attended the efforts of this Society, though it may not have equalled their hopes, has certainly been such as affords abundant encouragement to persevere in the work they have begun, and should stimulate Christians at large to contribute all the assistance in their power to this labour of love. The expenses incurred in prosecuting such designs are unavoidably great; and it must depend on the liberality of the Christian Public, with what degree of vigour the Institution shall be carried on.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

The following has been transmitted to us as the substance of the Report made at the Annual General Meeting of this Society, held at Batson's Coffee-house, Cornhill, on Wednesday, the 13th April last. The Committee reported, that, since the last annual meeting, 264 schools had been added to the Society's list, and assistance repeated to 61 other schools formerly established; for which and the new schools before stated, they had distributed 29,075 spelling-books and 4,184

Testaments: that since the commencement of the institution (1785), the Society had issued 386,460 spelling-books, 79,363 Testaments, and 8,139 Bibles, to 4,247 schools, containing upwards of 350,000 children. Thirty years have nearly elapsed since the commencement of this benevolent institution; and notwithstanding its progressive labours during that period, Sunday Schools are still rising up both in the metropolis and throughout the kingdom. The importance and advantage of common education are now generally admitted; and many, who formerly opposed its operation, are now become its zealous advocates. In addition to the well directed exertions of this Society at home, they have succeeded in establishing Sunday schools at Antigua, Nova Scotia, the Cape of Good Hope, and in the island of Cape Breton in North America, where the moral condition of the rising generation is represented to be most deplorable, and calling aloud for help. In the last annual Report of this Society, very gratifying information was afforded by the establishment of floating Sunday schools on board his Majesty's ships at the Nore and elsewhere: they now report, that they have likewise succeeded in promoting two well-regulated schools, under the superintendence of the surgeon, on board two convict ships, bound for New South Wales, who has written, that the convicts (319 in number,) with a few exceptions, behave well; that many of them, by means of the instruction given to them, can now read in the Bible; and that he is inclined to believe they will have reason to bless the day when the Sunday School Society was formed.

The Society have farther directed their humane attention, in the course of the past year, to both French and American prisoners of war, many of whom have been brought to a state of considerable improvement and good conduct, and to a persuasion, no doubt, that although they are England's prisoners, Englishmen are nevertheless their friends.

In addition to the great increase of labour which the statement above must necessarily have occasioned, the Report of the Committee states also, that they have directed their attention to the education of adults, and that schools for this unlettered class of society are already established both in England and Wales, conducted by persons of mature age, with the most encouraging success. Indeed, it is well known, that there is a vast number of persons in this country advanced to years of maturity and old age, entirely ignorant of the first rudiments of

knowledge. The Committee farther reported that both Wales and Ireland continue their exertions in the good work of Sunday-school education. Wales is described as having undergone a general moral cultivation by these means; and that present circumstances encourage them to hope, that, in a few years, Ireland will, through the Divine blessing on the attempts to educate the poor, widely exhibit traces of contentment, industry, and good order, astonishing those who have judged of it merely by those noxious weeds which have sprung up in consequence of her having been so long neglected.

After such an exposition of the proceedings and effects of this useful Society, little need be said to enforce its claims to patronage and support on the minds of enlightened and benevolent Christians. Pro-

viding as it does, at an easy expense, and without interruption to their employment or gains, the means of instruction for the lower classes of society, it opens a way for the general diffusion of useful knowledge, and the maintenance of those industrious habits which contribute so greatly to the vigour, the improvement, and the stability of a country. At present the demands for its aid exceed any thing which has yet been experienced. Its operations are going forward in the greater part of the British dominions, both at home and abroad; and there is reason to believe, that, if suitably supported, it will penetrate into those parts which remain unenlightened, and supply the poor with the means of understanding and appreciating those Scriptures which, through the blessing of God, may make them wise unto salvation.

VIEW OF PUBLIC AFFAIRS.

VERY soon after our last View of Public Affairs was given to the public it was announced that the Treaty of Peace between Great Britain, Austria, Russia, and Prussia on the one hand, and France on the other, had been signed at Paris on the 30th day of May. By this treaty, the kingdom of France is to preserve the integrity of its limits such as they existed at the period of the 1st of January, 1792, with a variety of small rectifications of the boundary line which separates France from Belgium, Germany, and Italy. This line commences between Dunkirk and Nieuport on the north, proceeds thence through the Departments of Jemappe, Sambre and Meuse, Moselle, Sarre, Mont Tonnerre, and the Lower Rhine, to the fortress of Landau, and thence to the banks of the Rhine; which river forms the boundary of France and Germany till it reaches Switzerland, when the ridge of Mount Jura becomes the boundary. The line is continued thence, with slight variations of the ancient limits, to the Mediterranean between Cagnes and Nice. Between France and Spain the limits are precisely the same which existed before the 1st of January, 1792. Commissaries will be appointed by the several powers to mark clearly and distinctly not merely by a map, but by stakes, the new limits along the

whole extent of their course. The navigation of the Rhine will be free. The future Congress will employ itself in devising regulations under which that freedom may be best maintained on that and other rivers forming the boundary of states. Holland is to receive an increase of territory; but no person can be sovereign in that country who wears a foreign crown. The States of Germany will be independent, and federally united. Switzerland will be independent. Italy will be composed of sovereign states. Malta and its dependencies will belong to Great Britain. The arsenals and ships of war in ports restored by France shall be divided between France and the country in which they are situated in the proportion of two thirds to the former. This provision will not affect places taken by the allies before the 23d of April, or the ships and arsenal in the Texel. Henceforth Antwerp will be only a commercial port. No individual in any of the ceded or restored districts is to be prosecuted or disturbed either in person or property for his past political attachments or conduct, whatever they may have been. The respective Governments mutually give up their claims on each other for any advance that may have been made since 1792. France, however, will pay to indivi-

duals in other countries all the just debts she may have contracted, and commissaries will be appointed to investigate their claims.* All archives, charts, plans, &c. shall be faithfully given up to the countries to which they belong. A general congress will be held at Vienna in two months, to take the farther measures necessary for completing the dispositions of this treaty. The treaties of 1805 and 1809 between Austria and France, and those of 1795, 1807, and 1808 between Prussia and France, are annulled.

We now come to that part of the treaty which has a more immediate reference to this country. The cession of Malta has been already mentioned. Besides this, France cedes to Great Britain Tobago, and St. Lucia, in the West Indies, together with the Isle of France, and its dependencies, Rodriguez and Sechelles, and restores to Spain that part of St. Domingo which Spain had lately ceded to France. *All the other colonies, fisheries, factories, and establishments of every kind*, which France possessed on the 1st of January, 1792, in the seas, or on the continent of America, Africa, and Asia, are to be restored; and to give full effect to this article, Sweden cedes Guadeloupe, and Portugal cedes Cayenne, to France. In India, France shall enjoy the same commercial and other privileges as the most favoured nation; but she engages not to erect any fortifications on the establishments to be restored to her within the limits of the British sovereignty, nor to keep more troops there than are required for the purposes of police.

A separate article of the treaty contains the following stipulation on the subject of the African slave trade:

"His Most Christian Majesty concurring, without reserve, in the sentiments of His Britannic Majesty, with respect to a description of traffic *repugnant to the principles of natu-*

ral justice, and of the enlightened age in which we live, engages to unite all his efforts to those of His Britannic Majesty, at the approaching Congress, to induce all the powers of Christendom to decree the abolition of the slave trade; so that the said trade shall cease universally, as it shall cease definitively under any circumstances, on the part of the French Government, in the course of five years; and that, during the said period, no slave merchant shall import or sell slaves, except in the colonies of the state of which he is a subject."

We cannot conceal from our readers that this concluding article has destroyed, in our minds, those emotions of joy and exultation which the returning peace of Europe was calculated to excite, and has substituted feelings of grief and shame, and bitter regret;—may we not say, of indignation also? Instead of viewing Great Britain on that moral elevation to which her previous conduct had justly raised her, we see her, by the signature of this convention of iniquity and blood, disgraced and degraded below the level of the other nations who are parties to it. For this nation well knew, if France did not, the dreadful extent of misery, the complication of inhumanity and injustice, to which such an improvident article as this would consign millions and millions of our fellow-creatures.—Peace! Oh the prostitution of that sacred name! It is only the transfer of the war from our own shores to those of St. Domingo and Africa. It is only the adoption of a truce in Europe, while Europe is to light up a thousand ferocious and sanguinary conflicts in other quarters of the globe, to be followed by the unsparing, and undistinguishing, and hopeless captivity, and interminable exile and bondage, of multitudes of our fellow-creatures of both sexes, and of every age. Such is the peace which has been given to us!

But is not this the language of

* The treaty contains a variety of other provisions respecting pecuniary claims, confiscations, &c. &c. which it is unnecessary to detail.

exaggeration and passion, rather than the sober representation of truth? Let us then examine the facts of the case calmly, and estimate, if we can, the real nature of this melancholy provision. Let us view it even upon the most favourable supposition that can be made; namely, on the supposition that the slave trade will be abolished, at the end of five years, not only by France but by all the European powers.

One great, perhaps the principal, object for which both the French Government and people desire the slave trade, is to repeople St. Domingo with slaves. All, however, who are acquainted with the past history or present state of that island, must be convinced that, before that object can be effected, a war of extermination must be waged with its present inhabitants. In 1802, when Bonaparte attempted to possess himself of St. Domingo, he soon discovered that there was no medium between renouncing all hope of re-establishing slavery in that island, and exterminating the people who possessed it. He chose the latter alternative, and, as may be supposed, was not very scrupulous as to the means of effecting his purpose. The barbarities exercised in St. Domingo are not, perhaps, to be paralleled in the history even of revolutionary France. All his efforts, however, proved unavailing; and after a short, but ferocious, struggle, during which no quarter was given or received, the Blacks remained the undisputed masters of the island. The well-appointed armies, amounting to upwards of 50,000 men, which Bonaparte had sent thither, were in a short time so much reduced by the insalubrity of the climate, and the harassing warfare of the Blacks as to be under the necessity of retiring within the lines of Cape François, where they must have fallen victims to the rage of their assailants, had they not been rescued from the horrors of an assault, by the intervention of an English squadron.

The same dreadful warfare is now about to be renewed, and probably with similar success. But rightly to estimate the miseries which must attend it, it will be necessary to consider the actual state of St. Domingo. The present rulers and proprietors of it are the Blacks and people of Colour; the former however, greatly outnumbering the latter. These have known the rigours of West-Indian bondage; they have freed themselves from its yoke, and have now enjoyed a state of complete personal liberty for more than twenty-two years. They have had full experience of the treachery and cruelty of the French, and they have also measured their strength with that of their oppressors. The most active and inextinguishable sentiment of their minds is hatred to their former masters. It is one of their fundamental laws, a law which they guard with peculiar jealousy, that no white Frenchman, on pain of death, shall even land on their shores. Their numbers also are formidable. In 1792, the population was estimated at 630,000. Since that period, notwithstanding the troubles in which they have been involved, they are stated to have greatly increased. They are at the same time said to be well supplied with warlike stores, procured with the express view of resisting any attempt to reduce them to slavery; and they have been taught by experience what are the most efficacious means of wasting the strength, and frustrating the efforts of their European invaders. If, therefore, they should be reduced at all, which is at least a questionable point, the conflict cannot fail to be very sanguinary; and considering the light in which the combatants are regarded by each other, as merciless tyrants, or as revolted slaves, will probably be attended with circumstances of the most unrelenting barbarity. But to proceed—

The greatest part of the population of St. Domingo is at present

occupied in the cultivation of the soil. Almost all of them have farms of their own, and the smaller proprietors, besides cultivating their own lands, frequently work for hire on the lands of their wealthier neighbours. Under this system a very considerable degree both of industry and social and domestic comfort have prevailed; and during the last six years we are assured that the annual value of their imports from England alone, paid for by the produce of their farms, amounts to a very large sum. During the present year, from sixty to seventy sail of large ships have cleared out from the ports of this kingdom for St. Domingo, almost all of them with considerable cargoes; and the Jamaica convoy, which is daily expected to arrive in this country, contains about 20 ships from that island fully laden with coffee and other articles. For the last ten years we have enjoyed this lucrative branch of trade, and have maintained with the people of St. Domingo the relations of peace and amity; and we have even recognised them as a neutral nation in our public acts. We have now left them to the exterminating sword of France, without a single provision in their favour. Those very persons who, we will venture to say, consume more of our manufactures than all the Negroes in our own islands put together; and who have so largely contributed to give employment to the manufacturers of this country during the season of our greatest commercial depression, are now abandoned to every species of enormity which France may inflict, in order that St. Domingo may once more be made, by means of the slave trade, a flourishing sugar colony.

Surely if we had interposed so far as even to enlighten the French Government respecting the state of St. Domingo, and to lay before them the indisputed facts of this case, they must have been forced to admit the impolicy as well as cruelty and in-

justice of the attempt to reduce these men to their former bondage. They must have seen, that to place them again under the driver's lash, would be altogether impracticable; and that the work of extermination, under all the circumstances of the case, would but miserably compensate for the waste of blood and treasure it would necessarily cause to France. And they might thus have been induced to acquiesce in the actually existing distribution of property in that island, establishing only the sovereignty of the French Crown, and the usual privileges of a mother-country as to exclusive trade. So profoundly ignorant, however, are the people of France at this moment, of the past history of this Colony, that they believe that the failure of the attempt to reduce St. Domingo in 1802 was caused, not by the deadly nature of the climate or by the valour and military skill of the Negroes, but by the rupture of the peace of Amiens; although it is notorious that, but for the timely interference of an English squadron, probably not one Frenchman would have returned to tell of the scenes he had witnessed. It was the policy of the French Government at that time to throw the odium of their failure on the English, and in this they succeeded. Nor is it only of the past history, but of the present state of this island that the French are ignorant. They view its inhabitants as mere brigands, who will certainly be either cajoled by fair words to receive their ancient yoke, or awed into submission by the appearance of a regular force. In short, they persuade themselves there will now be little or no difficulty not only in regaining possession of the island, but in restoring the former system. The effect of the prevailing ignorance on this subject will probably be, that they will have committed themselves so far in the attempt to re-establish slavery, before they have learned the full extent of its difficulty, that they

will find it impossible to retrace their steps and to proceed by those methods of just and liberal concession which the case demands.

And here is it not obvious, that had it not been for the permission which the treaty contains to recommence the slave trade, the inducement to attempt the restoration of slavery in St. Domingo would have been greatly diminished, if not entirely taken away? But for the extravagant expectations which the revival of that trade has excited, it probably would have been less difficult to have satisfied the French Government, as well as the people of France, that their true policy would be not to destroy the present industrious and intelligent population of St. Domingo, but to conciliate and cherish them; not to break in pieces the existing frame of society, but to diffuse more widely the arts of peace, and the blessings of civil and religious knowledge; not to restore the former horrid system, an attempt involving probably the extermination of the present race, but unequivocally to confirm the actual rights of freedom and property, and by judicious regulations to give an increased impulse to the general prosperity. Under such a system, instead of seeing this beautiful island converted into a charnel-house, exhibiting an unvarying scene of blood and misery and desolation, St. Domingo would probably become in a very few years a more valuable colony to France than it could be made even by the unresisted accomplishment of her present views.

But it may be argued, that if this representation of the state of French St. Domingo be correct, then, at least, that colony will furnish no mart for slaves from Africa; and that if it be also true that the French desire the slave trade chiefly with a view to re-establish the plantations of that island on their former footing, there is then little ground to fear that any very extensive slave trade will be carried on by France. If St. Do-

mingo must first be reduced, and if this should prove a tedious and difficult, if not an impracticable work, then, before slaves can be required from Africa for its supply, the five years allotted for the continuance of the slave trade will be exhausted.

Now, although we believe that for five years to come, this trade will prove of no use to France for the purpose of recultivating St. Domingo, yet we think there is little doubt that a most extensive slave trade will, nevertheless, be carried on from that country. The hope which they, who can get first to market, will have of procuring slaves in Africa on easy terms, would probably hasten forward their equipments, even if no limitation of the trade in point of time were proposed in the treaty. But the possibility that that limitation may be carried into effect, will of itself infuse an extraordinary degree of energy into the proceedings of the slave merchants; and it cannot be doubted, that very large demands for slaves will speedily be made on Africa. And when it is found, that these slaves cannot be disposed of in French St. Domingo, it will be vain to think that the vague expressions which would confine the slave-merchant to the supply of his own colonies will prevent their being transported across the boundary line which separates French from Spanish St. Domingo; whence they may be legally conveyed to Porto Rico and Cuba, and easily, if not legally, to Jamaica, New Orleans, &c.

But although St. Domingo is the colony for which the slave-trade has been chiefly sought by France, yet, if that market should fail, there will not be wanting an abundant vent for slaves in other quarters. Besides the islands of Bourbon, Martinique, and Guadaloupe, France will possess the extensive Colony of Cayenne, where the rage for sugar-planting, if disappointed in St. Domingo, will find full scope for its development. French Guiana is twice as

large as French St. Domingo, is equally fertile, and still more fatal to human life. Can any one contemplate the hundreds of thousands who may be butchered in Africa, and the hundreds of thousands more who may be torn by force or fraud from that country, carried across the Atlantic in the holds of ships crowded to excess, and then doomed to the most cruel bondage, in order to convert the deserts of Cayenne into sugar plantations, and yet regard as a blessing to mankind the treaty we are considering?

But besides all this, French Guiana is separated from Dutch Guiana by a boundary line so undefined, that it was formerly necessary to appoint commissioners to ascertain and fix its position. It cannot be doubted, therefore, that whatever engagements on the subject of the slave trade Holland may enter into with this country, slaves, to any amount that may be desired, will be conveyed from French into Dutch Guiana; and Dutch capital will be employed under the French flag to fill, by this short and easy circuit, their own colonies with imported Africans.

The French Slave Trade, therefore, will find abundant scope for its exercise, even on the supposition that St. Domingo will not be reconquered, and supposing also, which is far less probable, that we should be able to shut our own colonies against importations from the adjoining colonies of France. But what hope can reasonably be entertained, that while the slave trade is *legally* carried on at St. Domingo, Martinique, Guadaloupe, Bourbon, &c. it will not furnish large supplies to the Isle of France and to the English Islands in the West-Indian Archipelago? There is, it is true, an expedient within the reach of Parliament, by which this evil might be prevented; we mean, the prompt establishment of a Register of Slaves in all our islands, after the model of that already established in

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Trinidad. By making this register (which should, in the first place, contain the names and description of all the slaves now actually within the colony, and should afterwards receive only the additions by birth) the sole evidence of slavery, so that all not found there would become *ipso facto* free, a complete stop would necessarily be put to all such illegal importations. But that expedient has not been adopted: the door, therefore, is still open. We should rejoice to hear that Government had resolved even on this partial mitigation of the numerous evils flowing from the article on which we have dwelt so long.

We cannot help noticing one singular circumstance in the present treaty, which seems to indicate a strange inattention to the question of the Slave Trade. Guadaloupe had been ceded to Sweden, under an express stipulation that Sweden should renounce the Slave Trade; and Sweden held Guadaloupe on this condition. We have permitted Sweden, however, to transfer Guadaloupe to France without requiring that the condition on which alone she held it should be annexed to the transfer.

We shall not detain our readers with attempting to point out the effects which the introduction of large numbers of slaves into the French colonies, while they are excluded from our own, may have on the prosperity of the latter. Our West-Indian planters have already taken the alarm on this head, and, we have been assured, are meditating an application to Parliament for the restoration of the British slave trade for five years. And certainly, if the trade were not known in Great Britain by its right name,—robbery and murder:—and if there were not a majority in parliament and in the country, who prefer the favour of Heaven, and the claims of humanity and justice, to commercial speculations, involving such crimes, however gainful in prospect; we should be

under some alarm for the issue of such an application. The argument *ad hominem*, as addressed to the negotiators of Paris, would seem to be irresistible. Leaving, however, this point for the present, as well as the consideration of the probable consequences to our own West-Indian colonies, and especially to our principal colony of Jamaica, of that large accumulation of French force in their vicinity which will be required first to reconquer and then to keep in subjection the island of St. Domingo, we pass on to a much more distressing part of the case; we mean, a view of the effect of the stipulation in question as Africa is concerned.

In Africa, all the settlements and establishments of every kind, formerly belonging to France, including Senegal, Goree, and their dependencies, are to be unconditionally restored to France; and the entire range of the coast of Africa, with the whole of its extensive river navigation, is left exposed, without the slightest limitation or exception, to the full influence of this new slave trade.

One obvious effect of this arrangement will necessarily be, the annihilation of almost all trade between Great Britain and Africa. This trade has increased considerably of late years, particularly to that part of Africa, extending from the latitude of 24° north, to the Rio Volta, the eastern boundary of the Gold Coast, and comprehending a space (exclusive of the large rivers to be found in it) of upwards of 1500 miles; and the liberation, which has been to a great degree effected, of that district from the slave trade, together with the return of peace, certainly afforded a fair prospect of its great and rapid augmentation. The amount to which our annual exports thither have already attained is considerable; and it has been returned to us in gold dust, ivory, wax, dye woods, palm oil, &c. and in rice, either brought to England or carried to Portugal and the West-Indies. This promising branch of trade must now of

necessity be abandoned: for independently of the effect of the slave trade in blighting every effort of African industry, it would be altogether impossible for the trader in produce to enter into competition, even in that branch of trade, with persons carrying on a legalized slave trade. Slave ships can receive on board dye woods, palm oil, &c. as ballast, and can at the same time carry the valuable articles of gold and ivory, without adding to the expense of their outfit. In short, by the slave traders such merchandize as Africa may then furnish will be conveyed free from the charge of freight, while it will be purchased by them under various other advantages which innocent traders will not possess. The trade of Great Britain with Africa may therefore be regarded as at an end.

This, however, is but a very small part of the mischief flowing to Africa from the treaty before us. The loss of its innocent and beneficial commerce ceases to affect the mind as a calamity, when peace and security, when property and personal liberty are at stake, and “when the greatest practical evil which ever afflicted the human race”* is about to revisit its shores, with new circumstances of aggravation.

The whole of the coast of Africa northward of Cape Three Points has, for several years past, been almost entirely delivered from the slave trade. A few cargoes of slaves escaped indeed the vigilance of our cruizers; but then the attempt had become one of great difficulty and hazard. Some British slave-traders had fixed themselves in the rivers Mesurada and Pongas, and, by watching the movements of the British ships of war, contrived occasionally to despatch a ship-load of slaves from those rivers. In June, 1813, the slave-trading establishment in the river Mesurada was destroyed by Captain Scobell of his Majesty's ship *Thais*: upwards of 230 slaves found

* Speech on the slave trade in 1792, by the Right Hon. William Pitt.

in it were set at liberty, and the two British slave-traders who conducted its affairs were taken and carried to Sierra Leone, where they were tried under the slave-trade-felony act, found guilty, and condemned to transportation for fourteen years. These men who had realised a large fortune by their nefarious practices, and were on the point of quitting Africa in order to enjoy the fruit of their crimes in this country, are now on board the hulks waiting a conveyance to New South Wales.—In February last, the slave-trading establishments in the Rio Pongas, which were conducted by several English and American traders and had now become, with the exception of the island of Bissao, the last refuge of the slave trade in this district, were attacked by a detachment from the garrison of Sierra Leone. The slave factories were all destroyed, the slaves liberated, and the slave traders who were not killed in the conflict (for they had the audacity to resist his Majesty's troops, some of whom also fell,) were carried to Sierra Leone to take their trial there. And at the very moment we are hearing of the extinction of almost the last remnant of the slave trade on this part of Africa, we have the mortification to learn that a provision has been made in Europe for its revival.

As a proof that we have not exaggerated the actual state of things on this part of the coast of Africa, we beg leave to state that we have seen a letter from the Governor of Senegal, dated so recently as the month of April last, in which he represents the slave trade of that district as having been altogether abolished for several years, and the inhabitants as engaging with growing spirit in the pursuits of peaceful commerce. "I have no doubt," he adds, "that if this settlement is retained by Great Britain, in a very few years there will be a great improvement in the civilization of the tribes adjoining; and the inhabitants will turn all their industry to obtain wealth by honourable commerce. Should it be given up

to any other power, I am most apprehensive that the slave traffic in all its latitude will soon be restored, and that in less than one year upwards of 20,000 slaves will be exported from this river."

In that part of Africa also which extends from Cape Three Points eastward to the Rio Volta, comprising the whole of the Gold Coast, the slave trade has for some time past been almost wholly abolished; the Portuguese having, in point of fact, confined their slave trade almost entirely to those parts which lie to the east and south of the Gold Coast.

Now, however, under the operation of this fatal treaty, the very districts which have been rescued from the slave trade will be the earliest and the severest sufferers from its revival. The places restored to France in Africa are situated in those very districts, and will naturally become the resort of slave merchants. Senegal which, as we have seen, has for several years had no slave trade, and has begun to cultivate the arts of peaceful industry, will now be its chief seat. One of the dependencies of Senegal is a small island in the river Sierra Leone, called Gambia. This island will doubtless be re-occupied by the French without delay, and from the central position of the river Sierra Leone, and its superior safety and convenience as a station for shipping, it will be likely to form one of the most considerable entrepôts for the slave trade. Gambia is situated about eight or ten miles above Freetown, the British settlement on the river Sierra Leone; and the French slave ships going thither and sailing thence will all pass within a short distance of that settlement, and will frequently anchor in its road. Under these circumstances, the intercourse between the British settlers and the slave traders will become unavoidable, and the colony will not fail soon to experience all the corrupting effects of such an intercourse.

We do not know whether our readers are aware that a great many slave-

ships have been condemned in the Vice-admiralty Court of Sierra Leone, and thousands of slaves found on board restored to liberty. Many of these have been settled in villages on the mountains of Sierra Leone, where they are engaged in cultivating lands which have been assigned them by the Governor of the colony. These poor people, just rescued from the hold of a slave-ship, will prove a very convenient prey to the kidnappers, who will again be incited to commence their depredations; and having been seized as they are labouring on their little farms, they may find themselves in two or three hours in the slave depôt of Gambia, or in the hold of a French slave-ship, where no inquest nor any Habeas Corpus can reach them.

How strangely inconsistent must the whole conduct of England now appear! She has instituted courts for the purpose of confiscating slave ships, and imposing pecuniary mulcts on those who are engaged in their equipment:—she has condemned to the pains and penalties of felony every British subject, nay every person resident within the British dominions, who shall be concerned in buying or selling slaves either in Asia or Africa:—she has been employing her naval and military forces in destroying the very last strong holds of the slave trade on the Windward Coast of the latter continent; and has branded and punished as felons of a high order the miscreants who had stained the British name by continuing to carry it on. And while she has done all this; nay, at the very moment she is doing all this; she coolly stipulates for the admission of the whole body of the French people to the full and free exercise of this criminal traffic; and not only so, but she puts into their hands the very means and instruments of carrying it on, without which they would have had, if the power, yet not the same inducements to become participators in its guilt.

Did we possess eloquence at all equal to the occasion, we should en-

deavour to produce on the minds of our readers a suitable impression of the various atrocities to which this disgraceful stipulation will prove the signal. We should point to them the recommencement of those scenes of petty warfare, pillage, conflagration, and blood, which had already wasted Africa for centuries; and we should concentrate the misery of those centuries, as it will doubtless be compressed by the increased ingenuity and activity of the days in which we live, into the five ill-fated years which the two most polished nations in the world have decreed shall roll over Africa, charged with every species of crime which man can practise, and every species of wretchedness which human nature can endure. We should call them to witness the disruption of every social and domestic tie, and all the mute agony of despair consequent upon it, in the case of the countless victims of this merciless treaty. We should invite them to attend us through the horrors of the Middle Passage, and to accompany the survivors throughout the hopeless term of their servitude, till the last pang shall have rent their hearts.—But we know our inability to do justice to the subject; and we must therefore leave it to them to fill up the outline. But we cannot quit Africa, without suggesting one consideration which must deeply affect every Christian mind. We had begun to make some reparation to Africa for her wrongs, by the formation of Missionary Establishments and the institution of Christian Schools on different points of the coast. The Church Missionary Society has distinguished itself in this labour of love; and a rich harvest of blessing promised to reward their benevolence. But what will now become of their institutions of mercy? What hope exists that their schools, which had begun to make that moral wilderness to rejoice, can stand before the blasting influence of this accursed commerce? The very youth whom they have trained

up to aid them in their Christian enterprises, and who bade so fair for future usefulness, will become either its agents or its victims. In short, all that this Society, all that the African Institution, all that the British Parliament has done for Africa, has vanished at a single stroke of a pen. The anxieties, the labours, the cares, the hopes, and the triumphs of twenty-five years will all be swept away as if they had never been. And even should we be so fortunate as to witness the promised renunciation of the slave trade, when five years are over, we shall not only find Africa far more barbarized than ever by the intermediate calamities of this new and tremendous visitation, but we shall have lost our hold of that country, as well as the credit and influence which we now possess.

In what has hitherto been said, we have argued on the supposition that, agreeably to the professions of the treaty, the slave trade will actually cease on the coast of Africa at the end of five years. But it is time to ask, whether there is any good ground to expect the fulfilment of this promise. For our own part, we must confess, that our hopes of such an issue are exceedingly slender. When a government can, in the face of the world, pronounce a particular practice to be "repugnant to the principles of natural justice," and in the same breath announce its purpose not of concluding and punishing, but of commencing, it on a larger scale, and granting facilities for its indefinite extension, then we say we cannot place that degree of reliance on the honour, humanity, and rectitude of such a government, which would lead us to expect that considerations of commercial gain and political expediency would not operate as powerfully in 1819 as in 1814. And how much more irresistible and overwhelming will then be the arguments drawn from such considerations? The very possibility that the trade *may* cease in five years will necessarily have the effect of greatly enlarging its dimensions dur-

ing that period. The commercial energies of France will all be likely to flow in this direction. All her own superfluous capital, and all the capital she can draw from neighbouring nations, will be employed in making the best use of that short period. The consequence will be, that for a time the slave trade will form the main branch of the foreign commerce of France. The owners of ships, all persons concerned in their outfit, every trading and manufacturing town, and every tradesman and manufacturer in those towns will find that a great part of their business has become identified with the slave trade. These different descriptions of persons have now no interests actually embarked in this trade: then, they will appear to have a deep stake involved in it: and they will be disposed to regard the measure of abolition, if adopted by their own government, in the light of a gratuitous destruction of their actual means of subsistence, and will unite cordially with the West-Indian planters and their adherents in deprecating and resisting the abandonment of the slave trade. And if France, in deference to the clamours of the West Indians alone, and from a dread of the unpopularity of resisting their wishes, has now resolved on commencing this dreadful traffic anew, is there any rational hope that, at the end of five years, she will be disposed to stand on the ground of moral duty, and of fidelity to her engagements, and to resist the united clamours of a large mass of her population, whose interests will be deeply and immediately involved in this traffic? This is hardly to be expected, especially as there does not appear to be any considerable number of persons in France who, feeling the influence of those high religious and moral principles which, in England, produced the abolition of the slave trade, would strengthen the hands of their government, much less urge it forward, in adopting this honourable course.

But what means has England of

enforcing the abolition of the slave trade on the part of France? Is she prepared to go to war if France, at the end of five years, should refuse to fulfil her engagement? If this question be answered in the affirmative, then it is obvious to remark how much more simple, honourable, and efficacious a proceeding it would have been for this country to have made the renunciation of the slave trade an indispensable condition of the cession of the French colonies. We might have said, "We ourselves have abolished this trade. The colonies now in our hands, whether in the East or West Indies, or on the coast of Africa, have enjoyed for several years the benefit of this great act of humanity and justice. The Parliament and the People of England are unanimous in requiring that the immunity they now enjoy should be inviolably maintained. We will gladly restore to France the colonies we have wrested from her; but it must be on terms consistent with the great moral principles which have guided the conduct of Great Britain in respect to the slave trade. To the re-establishment of that trade we cannot, we dare not, afford any facilities."—Suppose this language had been firmly maintained from the *very commencement* of the negotiations, can it be believed by any man of reflection, that France would have continued the war rather than concede this point? Our firmness would have been the apology of the Government, if an apology were necessary, to the People of France. The Government and the People of France would have preferred peace and their colonies to war without them; a war, too, continued merely because they were denied the privilege of ravaging Africa, in order that St. Domingo, after being depopulated by fire and sword, should be filled with slaves. No man can seriously believe that Louis XVIII. would have hazarded a contest of a single hour with us on such a ground. The golden opportunity of achieving this great work of hu-

manity is, however, now lost, never perhaps to be recovered. And, at the end of five years, we shall not at all be surprised to find the Government of France in circumstances which would seem to make it safer even to renew the war with Great Britain, than to abolish the slave trade, should Great Britain (which we think is not very likely) reduce France to that alternative. If it were to become manifest that she would have to choose between these two evils, we should expect that before the termination of the five years, she would contrive to escape from the dilemma, by breaking with us on some other ground; thus vacating, by the renewal of hostilities, her engagement to abolish the slave trade, and thus consigning the continent of Africa to perpetual pillage and devastation.

It may here be right to notice two arguments which have been employed to justify the course which has been pursued respecting the slave trade in this negotiation.

1st. It is argued, that we ourselves took a long time to decide on the measure of abolition, and that it was not till after many delays that it was at length adopted. But to this it may be replied, that we had large and extensive interests involved in the trade, which France has not; and that, nevertheless, as soon as both Houses of Parliament were brought to concur in the decision that the trade was inhuman and unjust, they forthwith proceeded to its immediate abolition. France has agreed with us in stigmatising the trade as inhuman and unjust; and yet she has resolved on commencing it anew, and we have not only consented that she shall so commence it, but have afforded her freely every requisite facility for the purpose.

2d. The Abolitionists are tauntingly asked, how they could have acquiesced in the continuance of the slave trade for so long a period by the dependent nation of Portugal, and yet complain so loudly of the permission granted to the French of

carrying it on for a limited period. We reply, The cases are by no means parallel. In the first place, the Portuguese were actually in the possession of an extensive slave trade, and to lay it aside all at once would doubtless be attended with inconvenience and loss to many individuals. Had they had no slave trade in existence, and had we had several valuable colonies to cede to them in return for an engagement not to commence it anew, then the cases would have more nearly resembled each other. Much, however, has been obtained from Portugal in the way of limiting and restraining this trade; and the Portuguese may be considered as having with one exception renounced the right of trading for slaves on the Windward Coast, and also in a great measure on the Gold Coast. Greatly should we rejoice had the same concession been obtained from France. Still, however, we agree, that, considering all we have done for Portugal, much larger concessions on this point ought to have been obtained from her; but if they have not been obtained, it has not been owing to any remissness on the part of the Abolitionists. The members of his Majesty's Government will fully acquit them of this charge. With whom rests the blame that so little has been effected, it is not for us to say.

Such of our readers as have had the patience to follow us through this long detail, we flatter ourselves, will now be convinced that we have not complained of the treaty on slight grounds, but that the strongest expressions we have employed are fully justified by the facts of the case. If so, need we add a single word to incite them to do what may be in their power, if possible, to avert, and at least to mitigate, the evils which we have shewn are to be apprehended? But what is it that remains to be done? We really do not know that any thing better can be done by the friends of this cause throughout the United Kingdom than to imitate the example which has been set them in

London, and to meet for the purpose of petitioning both Houses of Parliament. The Petition adopted by a very large and respectable meeting, which assembled on the 17th instant at the Free-masons' Hall, was as follows:—

"To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled."

"The humble Petition of the undersigned Inhabitants of London and its Vicinity, sheweth—

"That your petitioners have seen with the deepest regret and disappointment, that in the recent Treaty of Peace with France, no provision has been made for the immediate Abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious principle—but that, on the contrary, the consequence will be its revival, on a large scale, and to an indefinite extent.

"That it appears to your Petitioners, that this revival is attended with circumstances of peculiar aggravation; great and populous Colonies, in which, during the last seven years, the importation of Slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose on the part of that country, of commencing a new Slave Trade for their supply; and thus a system of robbery and murder, which had for many years been practically extinct, is now to be revived at the very moment when France has been manifestly and signally favoured by Divine Providence; and the restoration to that country of the blessings and enjoyments of Peace is to be the signal for bringing all the evils and miseries of a continued warfare on the unoffending inhabitants of the African Continent.

"That the revival of the French Slave Trade, and the unconditional restoration to France of her African Forts and Factories, have excited the peculiar regret of your Petitioners, by disappointing the hopes they had been led to indulge of the improvement and civilization of that large district in which those possessions are situated, and in which the Slave Trade having been nearly suppressed, the consequent introduction of cultivation and a legitimate commerce had begun to make some compensation to Africa for the miseries formerly inflicted.

"That it appears to your Petitioners, that the fair and legitimate commerce with Africa, which since the Abolition of the Slave Trade by Great Britain had materi-

ally increased; and was rapidly enlarging itself to an extent which promised important advantages to both countries, is exposed to immediate injury, and to eventual destruction, by the revival of that inhuman traffic, which for so many ages retained that ill-fated Coast in a state of barbarism and desolation.

"That your Petitioners cannot but lament that the recognition in the Treaty of the radical injustice of the African Slave Trade should be followed by a provision for its revival; and though that provision is accompanied by the declaration of an intention to abolish the Trade in Slaves after five years, yet they cannot conceal from themselves that various and extensive interests will be created, which at the end of the specified term will present new and alarming obstacles to the fulfilment of the declared intention.

"Your Petitioners therefore, deeply impressed with the necessity of immediately adopting such measures in Parliament as may be best calculated to prevent all the before-mentioned evils, as well as the evasion or infraction of the Abolition Laws of Great Britain by the clandestine importation of Slaves from the French Colonies into our own, or by the employment of British Capital in this nefarious traffic, humbly pray your [*Lordships*] to take the premises into your serious consideration, and to adopt such measures thereupon as to your [*Lordships*'] wisdom may seem meet.

"And your Petitioners will ever pray, &c.*"

* Besides the measures specifically suggested in the prayer of the Petition, it is obvious that much may be done at the approaching Congress, if not to shorten the term during which the slave trade shall be carried on, yet to secure the general concurrence of the European powers in totally abolishing it at the end of the five years, and perhaps in resolving, thenceforward to deal with it as piracy. France may also be prevailed upon to wave her right to trade for slaves both on the Windward and Gold Coast; and Holland may be induced to abandon the traffic altogether. May we not hope that something also may be still done for St. Domingo?

The length into which we have been led in discussing the question of the slave trade, but for which we feel that to the readers of the *Christian Observer* no apology is necessary, obliges us to contract within very narrow limits, or rather entirely to postpone, our observations on some other important public transactions. The New Constitution that has been given to France;—the Restoration in Spain, not only of the ancient despotism, but of the Inquisition, and of the whole mass of monkish abuses;—the visit to this country of the Emperor of Russia and the King of Prussia, attended by many distinguished foreigners;—the splendid illuminations on account of the peace which greeted their arrival;†—the intemperate proceedings of the Catholic Board of Ireland, and the disturbed state of parts of that country, which have produced the necessity of adopting some new measures of vigour for the maintenance of the public tranquillity;—the trial and conviction of Lord Cochrane, Mr. Cochrane Johnstone, and four others, for a conspiracy to defraud the public by spreading false intelligence, in order to raise the price of the public funds; with many other points, we must reserve for our next Number. We have only room to mention, that the 7th of July has been appointed as a day of public thanksgiving for the peace. Without wishing to say one word which should check the liveliest emotions of gratitude for the astonishing events we have witnessed in Europe, will it be thought an unseasonable intrusion to remind our readers, that unhappily the peace which we are called to celebrate, is the harbinger, to a whole continent, of misery and desolation? Let us spare to Africa, from our full cup of blessing, at least our commiseration and our prayers. If we had our wish, a day of intercession should be set apart by Christians of every name with a view to this object.

† We witnessed, among the many devices which appeared on that occasion, only one which entirely accorded with the state of our own feelings. It represented Africa kneeling, and in fetters, imploring in vain the compassion of liberated Europe.

ANSWERS TO CORRESPONDENTS.

FILIUS; THOMAS PRICHARD; CLERICUS OXONIENSIS; L. T.; T. D. MACBRIDE; M. I. A.; IN RECTO DEGUS, will be inserted.

SENEX; AN ENQUIRER; S. D.; ECCLESIASTICUS; ALBERT; Θ; THEOGNIS; A SON OF THE PROPHETS; *On the intrinsic Evidence of Christianity*; C. O.; J. C.; A CITY CURATE; GENERAL BURN; A FRIEND TO PROTESTANTISM; VASSELEY; AN OLD FELLOW, have all been received.

T. T. will find answers to his Query in the earlier Volumes of our Work.

The account of Miss Benn is unavoidably postponed, together with many articles of Religious Intelligence which we should have been glad to insert.